

GOD AND MAN.



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TO

HIS DEAR AND VALUED FRIEND

THE REVEREND EDWARD MONRO

VICAR OF ST. JOHN'S, LEEDS

These Thoughts are Inscribed

BY HIS PERMISSION

WITH THE WARMEST AFFECTION

OF

THE AUTHOR

HILL HOUSE, HARROW WEALD

824073

The Missive

And now, my little book, I send thee forth ;
The Thoughts within thee have been writ with prayer,
If they should prove to be of any worth,
They are of God, who gave them to be there :
They belong not to me : the faults I own
Are mine. Glory to God, of good the root !
May He be pleased to water His seed sown,
And from His seed to cause to grow good fruit !
If God grant this, their end will be attained
In measure full indeed ; but if one soul
One step unto salvation shall have gained,
'Tis gain for ages, as their course they roll.
So forth I send thee ; when I am but dust,
May'st thou by Grace help one soul to the Just !



ETERNITY PAST : TIME THAT IS :
ETERNITY FUTURE



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ETERNITY : TIME : ETERNITY



OH ! 'tis a theme so deep, so wonderful,
And yet so true, to know there was a time,
If Time it may be called, when Creation
Was non-existent ; when no solid earth
Like ours, no atmosphere, no elements
Had being ; and not only had this speck
In God's great universe, on which we live,
Ennobled by His incarnate presence,
And made by Him the battle-field
Of good and evil, no existence ; but
The glorious sun, the moon, the planets
Which, in distance vast, God's law obeying

Their course around the brilliant centre
Of our system pursue their way, were not ;
And if to heaven with wondrous gaze, our eyes
We lift, in admiration lost, and think
How small a part, our sun, with all its worlds
Attendant, deriving from his splendour
Light and heat, doth form in God's creation ;
Our wonderment a thousandfold augments.
Our thought pursues its track, and a fixed star
Sirius, the nearest of heaven's host
Of brilliants, may settle on our mind ;
The nearest ; and yet still so distant far,
That if our single system were tenfold,
For all their revolutions there would be
Space and space again ; this star, what is it ?
Astronomers do tell us 'tis a sun,
Still more gloriously magnificent
It may be than our own ; and possibly ;
Nay probably, worlds on worlds around it.
This star, this fixed star, as we do speak

In common parlance, is to us the type
 Of all the other countless stars of heaven
 Surrounding us; there is on earth no point
 But the high ethereal broad expanse
 Of orbs resplendent does every part
 Environ. In the north Orion bold,
 And in the south doth shine the beauteous
 Silver Cross, a most glorious emblem
 Of that high altar on which Christ did die.
 These even but a mass of units are,
 Amidst the untold thousands on thousands
 Of suns and worlds to our imperfect vision
 Apparent: there is that myriad zone,
 The Milky Way, as men do give it name,
 That girdle so sublime that seems to band
 The whole together; yet so component
 Of such immeasurably distant spheres,
 As to lead on to the conception vast,
 That all before our vision, including
 Those most wondrous nebulae, unfolded

In our day by scientific power,
Are but themselves an unit of a whole,
So glorious and so magnificent,
As to surpass all effort of man's mind.
And thus surrounded, so majestic,
This our world doth seem to float in glory.
And yet it is so true, there was a time
When all that we can see, or can conceive,
Had no existence by creation.

Thus far in this broad thought have we advanced
On the material ; vast as it is
In contemplation, yet far higher still
Than matter, though in splendour glorious,
Are we permitted in our thoughts to range ;
From visible to the invisible.—

Of the angel host in God's high Heaven,
How numberless, surpassing radiant
In brightness, how wonderful in power,

How swift, how pure, in God's presence joyful,
Upheld by Him in goodness and in love,
We can but know that which has been revealed.
Spirits they are, by God's high law ordained,
To those who are to be salvation's heirs
His will to minister; the high office,
Most glorious duty, to them was given,
Even to the Lord of Life to minister,
When man's deadly foe for man He vanquished.

On that sinful night in the world's history,
When fiends poured forth their rage, and for awhile
Triumphant seemed, when Peter's ardent zeal
Struck with the sword the high priest's servant's ear,
Jesus in mild rebuke his ardour stayed,
Working a miracle, the wound He healed;
And to a heavenly power, the mind
Of His apostle He led and guided.
Thinkest thou, that of the host celestial,
Of angels, and archangels, to my prayer,

More than twelve legions to my succour
Would not instantly, in mighty power,
From before my Father's throne be given ?
Legions on legions were at hand,
If Christ had pleased to call them down to Him.
So do we know their numbers to be great ;
Wide as the universe may their province
Be, in order and degree fulfilling
That which to each by God has been assigned.
What glorious beings ! No mind on earth
Can a conception adequate educe
Of their bright essence ; in expression
So pure, so holy, such radiant joy,
Such bliss immaculate, such reverence,
Such beams of holiness, and truth, and love,
Delighting to obey their Maker — God.
In spiritual form, how beautiful !
When He doth please that form they should assume ;
Emanations from His glory ! all are
Derived from Him who made them what they are.

No earthly sounds are these—Excelsior—
It is the choir of heaven ! resounding
Alleluias from height to height,
From depth to depth, from breadth to breadth throughout
The broad expanse of that high-vaulted arc,
Where God His presence specially doth deign.
Alleluia ! for the Lord God doth reign
Omnipotent, echoes alleluia !
Alleluia ! for all things created,
Visible and invisible, by Him
Were made, and for His will and pleasure
Are and were created.—Alleluia !

But in detail 'twere endless to pursue
The blessed subject of angelic praise.
In every holy attribute of God
There is a point which alleluias
Ring and re-echo, and reverberate
Outpouring and o'erflowing alleluias
From every corner of high heaven,

The truth, by God declared, that God is LOVE !
Everlasting to everlasting, LOVE !

From the deep depth of counsel infinite
In God's own being, before creation,
When He did see and know all that has been,
Now is, or e'er shall be, that perfect love
Unutterable, past all conception,
The blest expression of that love divined. —
How grand is truth ! grand in simplicity !
The facts of love eternal developed,
And developing, to us are given,
The how, the why, belong to God alone.
How deep is love ! from the holy fountain
Of pure Deity, supreme Jehovah,
The undivided Trinity in one,
The stream of love folding in its embrace
His everlasting purpose, in fulness,
As the fulness of the great God Himself,
Pours forth ; and sheds a Father's love on all. —

Angels delight this holy love to tell.—
Whence those sounds mellifluent, harmony
Divine, touching the ear so gently sweet?
Whence those notes above their fellows swelling,
So full and round, so divinely blending?
Again, the choir of Heaven; the holy angels,
Sweetest Cherubim, brightest Seraphim,
Glorifying in joint and full accord
The name of JESUS, very God most high!
Louder and louder still the peal rolls on,
Sounds of pure delight intensifying.
Thousands and thousands, tens of thousands more
Of the angelic host celestial,
In joy and love unceasingly unite
In song of holy adoration; thus
The mighty roll of voices swells and swells,
Magnificent in power, and in power
Still more magnificent, till the grandeur
Of the voice of melody, vies with their theme,
Their ever constant theme—the praise of God.

And oh, how glorious that heavenly theme !
To span, with comprehensive mind, how vast
Creation's and redemption's glories are !
To trace with reverence and holy fear
God's love to man, so infinitely deep,
That before creation it existed
In Himself alone : to approach in thought
The wondrous purpose of Almighty God,
In Eternity conceived, and ever
To endure, almost presumptuous seems.
And yet the songs of angels and of saints,
With clearer view than we on earth possess,
Doubtless in high strains celestial rise :
Glory to God the Father, God the Son,
And God the Spirit ; God alone, in One ;
That One in fulness manifest in Christ !
And in Him exalted, in His glory,
Man was, and is, and evermore shall be !
God said, " Let us make man in our image ;"
And in the image of God created

He him. Christ was that glorious image !
And in Christ, above all holy angels,
Mighty in power, and wondrous excellent
In holiness and spotless purity ;
Above all beings, by God created,
Throughout the universe, *man* stands supreme !
And why ? because his manhood into God
Himself is taken, in Christ ordained.
Thus, the triune Jehovah, ordained in Christ,
To all creation hath a link vouchsafed,
By which created and uncreated
Are united ; in whom, though infinite
In glory, as His own very Godhead
Infinite, yet, in His perfect manhood,
Is that glory so in loving mercy
Veiled, that face to face man may see his God,
And in His presence live eternally.
So marvellous is man's redemption,
That Creation's self seems but the handmaid
To this vast act of God's eternal love.

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So verily it is ; there was a time
When there was no creation, visible
Or invisible, God Himself alone
In His own essence existent ; else that
Were eternal, as God eternal is.
So were all creation annihilate,
God the same would be, yesterday, to-day,
And for ever ; incomprehensible,
In every holy attribute and power
In himself infinite, of addition
Or diminution subject to none.
No—all things created, material,
Or immaterial, alone do serve
To manifest Himself, and spread his love,
And of His Glory but a shadow are.

These holy truths declare we with one voice,
When in high praise we sing, — Glory to God,
The Father, Son, and Holy Ghost, in one !
As it was in the beginning ; that is,

Before God's fiat called creation forth ; —
Is now ; the present passing lapse of time,
Unfolding God's most holy grace and will ; —
And ever shall be ; that is, when the world
Now present, by flames of fire purified,
Shall pass away, and a new heaven and earth
Shall take its place, the new Jerusalem
From God in heaven, descending like a bride
Adorned for her husband ; when this world
Shall yield its kingdoms to our Lord and Christ ;
And in His Church, His body, He shall reign
For evermore in heaven, the living head ;
Fulness of Him that filleth all in all : —
World without end ; when the Archangel's trump
Throughout the universe its voice shall sound,
With thrilling echoes, awfully sublime,
“ Time shall be no longer ! ” Eternity,
Eternity, Eternity now reigns,
And in its full embrace Time is no more.

Then comes that blissful era, past all thought
Ever conceived by the heart of man,
When the saints of JESUS, sheep of His fold,
Lambs of His flock, on whose foreheads beam
The shining cross, the emblem of His love ;
Members of His body, made one with Him,
Who on this earth hath lived and died for us,
In Heaven shall live eternally with Him.—
With Him, in Him, the Christ, the Head and Crown
Of all things to His holy Church in heaven ;
That we the sons and daughters should be made
Of the Lord God Almighty ! how blessed !
His sons and daughters ! in body risen
Free from the clog of sin, from sorrow free,
The fruit of sin, in self-same body risen,
But a glorious body ; for, like Him,
The promise is, that we shall ever be.—
And the soul purified, holy made,
One with the body, then abrupt by death,
And now again united, never more

Asunder to be torn, a perfect man
Glorified, like unto Christ Himself,
But in degree distant as finite is
From infinity immeasurable.

How unutterably far stretched beyond
The power of mind, imagination, thought,
Is man's exalted state through Christ, in heaven !
What words can e'er recount its blessedness ?
First, above all, there is the holy will
Consentient with Deity, the same
That was in JESUS when He lived on earth,
His Father's will fulfilling, to atone
For man's rebellion, by His own blood,
And bring us back unto our Father's home.
A will so holy, and divine, upheld
By God's own power, but still a will,
In perfect righteousness delighting ;
With JESUS one, saved in Him for ever,
From the tempter's power evermore secure,

A will so perfect in obedience,
So intense in loving adoration,
So pure, so good, that by God's grace it forms
A high element in the bliss of heaven.
And oh ! with what expanded noble powers
Of action, of intellect, of grace,
Body and soul will be endued, the man
Ennobling, transcendently surpassing
All that imagination can conceive :
No weariness, no tardy lukewarmness,
No taint of sin, no weakness, no doubting
Shall ever enter there, but unto God,
His honour and His praise, unceasingly
Shall each blest soul in heaven with one accord
Their holy service render, rejoicing
In their Lord, that they in Him are worthy
Reckoned His great Name to glorify
With all their faculties ; and who can tell
Their marvellous development by grace ?
So freshened, so invigorated,

So enlightened, ever so sustained,
Who can foresee and know the height, the depth,
Which to the saints of God may then be given
Of things in heaven, to see, and know, and hear ?
And as by heavenly light and grace divine,
Their powers continually do expand,
The saints of JESUS through ages endless,
In every holy attribute, nearer
And nearer approach to Him, still finite
As degree must be to infinity.
Oh ! what a glorious contemplation !
And then again, — not only are the souls
Of men redeemed by Christ ; His victory
Was over death, and our own bodies too
In Him are risen ; creation, trembling
And groaning, also was redeemed.
In that new heaven and new earth, not alone
Our souls in holy bliss shall live, but when
Creation shall be perfect and renewed,
As from the hand of God ; no mind can grasp

The joy and bliss our senses may receive
From sight, from sound, from scent, from Nature's touch.

Yet, still another blessed source of joy,
Heaven opens to the saint in JESUS ;
The communion of the Holy Ones !
Patriarchs, apostles, prophets, martyrs,
And all who have a good confession made
Of JESUS : there shall be met together
The faithful, true, the humble and the meek,
Those who by grace have loved their Lord on earth,
And now in heaven love him deeper still.
The throng of holy angels will be there,
Blest spirits who lost not their first estate,
A bright, celestial, pure company,
Whose radiant association,
Bright shining seraphs, will be bliss indeed.

Then, oh how great the joyous blessedness
Of recognition in the holy host,

Of those whom we on earth so loved, whose hearts
And ours were intertwined as one, whom death
Did for a moment snatch from us, or us
From them ; but now united evermore.
In the kingdom of Christ's Church in glory,
Of the blessed happy occupation
Of His own redeemed ones, we know not ;
But that it will be blessed, high and holy,
In the fulfilment of His loving will ;
For to the principalities and powers
In heavenly places, shall be made known
Creation all throughout, by the Church,
The wisdom manifold of God most high.

So there will be expanded intellect ;
Deeper perception spiritual ;
More perfect knowledge of the Lord most high ;
The veil away from nature and God's laws ;
The stronger powers of sense to gratify
In all their excellence, and without spot ;

The vaster view of God's creation ;
The mighty powers in us by God endued ;
Duty, its every essence, happiness ;
A clearer view of God's past love to us ;
An abiding peaceful rest in Jesus ;
A spirit of adoration pure ;
Fear lost in reverence ; and faith and hope
Engulphed in fruition and in love ;
Then isolation ceases, and each one
Doth realise himself truly to be
A living member of the church of Christ.
And there the joy of recognition
Of those on earth we did so dearly love ;
And there the association blest
Of pure angelic heavenly spirits ;
No tendency to evil shall be there ;
And, above all, the presence of the Lord,
Of JESUS the Most High God incarnate,
Will be there ; and in that glorious presence
There will be such radiant joy diffused,

All imagination surpassing far,
That in itself 'twill be eternal bliss.
And there shall be an unity throughout,
For all creation, immaterial
Or material, inanimate
And animate, in spirit or in body,
In intelligence, and movement perfect,
In holy will, and ordered greatness,
Shall all combine in one harmonious whole,
With hymns of adoration of angels,
And of saints, unto eternal ages,
To declare the glory and the LOVE of God !
And as eternity rolls ages on,
Wider and wider, higher and higher still
Shall be developed man's progressive powers.
Before time was, in past eternity,
Creation's self was non-existent ;
And now time is, God's purpose to fulfil,
Himself is manifest in perfect love
Unto the work His hand divine hath made ;

The angel's voice, when man's probation's o'er,
Loud shall proclaim, "Time shall be no longer."
Then comes the measure unfathomable,
When holiness, felicity, glory
Eternal, shall be the gracious meed
Of all who form the kingdom of Christ's Church,
Ever to reign with Him as kings and priests,
Upheld in blessed immortality.

And who such glorious inheritance
Shall win ?—The answer is a simple one.—
Christ JESUS died for all, and all to Him
May come ; and none that truly come to Him
Will He in any wise cast out ; and they
Of his inheritance the heirs shall be.
Truly come :—those who, howe'er unlettered
And unlearned, in their hearts receive Him
In simplicity and truth, and love him
As a little child its loving mother,
To whom it looks with trustful confidence,

For the supply of all its wants and needs.
Their worship is sincere, and their belief
Takes in the gospel truth of JESUS' love,
That they are sinners saved by Christ alone ;
They know their creed, and in it are content,
They live to him, and so by faith are saved.

And all those blessed infants who in Him
At His divine command, by baptism
Are grafted ; those dear lovely innocents,
From their original primeval stain
Of sin thus cleansed, and whom in mercy
He to Himself hath taken home to Heaven,
Before the tempter's power could lure their will,
And cause the seeds of sin to germinate. —
Blessed, blessed are those sweet little ones !

Then there are those to whom on earth are given
But few short years, for their eternal good,
As God may see it best to be for them ;

In youth so promising, shedding around
On parents and on kin such joyous rays ;
But JESUS knew and took them for His own :
He loved them, and having by his grace
Regenerated them in that pure font
Of water unto life, by the same grace
He them upheld, thus their will submitting
Unto Him, they grew in grace ; He saw them,
Their strivings against sin He witnessed,
And from the rocks and shoals which life beset,
His loving hand gently withdrew them home. —
These all had early learned to love their Lord.

Another class who truly come to Him
Are those who the meridian of life have reached,
And from their childhood have grown up in prayer
Continuous, earnest, humble, faithful
Prayer ; resting on JESUS, living in Him
Alone ; who in their daily life have striven,
Under the guidance and by aid divine

Of God the Holy Ghost, to mould their will
To that of God, desiring above all
His glory, and that He would deign vouchsafe
To them on earth such things as in His love
And wisdom would knit them into JESUS,
And draw them nearer to Himself in Him.
Those precious gifts, their children, as from God
They have regarded, to them committed
As a sacred stewardship, immortal
Trust ; and to their God humble petitions
They have raised, even before their birth,
That if He pleased to grant the blessing,
They might be made His own, and in the fear
And admonition of the Lord most high,
They might, by grace, be reared and nurtured.
The means of grace, by God ordained, to them
Have ever been the channel authorised
Through which have flowed the powers thereby given.
In Baptism, as by their Lord commanded,
They have felt and known they had a title

To membership in Christ ; children of God
To be ; and of heaven the inheritors ;
On this sure rock they set their foot, and knew
That if they did not by their own free will
Away from them cast their inheritance,
Theirs it was for ever and evermore. —
But then in early youth they keen had felt
Proneness to sin, and wilful wickedness ;
And, conscious that no power of their own
This sinful inclination could withstand,
They sought the means of all-sufficient grace
In JESUS ; surely by Him provided
In the blest ordinances of His Church :
Baptized already, confirmation next
Came to their aid ; the Holy Ghost vouchsafes,
On their renewing their baptismal vows,
And to their God their future life resolving
To devote, by the laying on of hands,
And prayerful blessing of God's high priest,
From Heaven to descend, and rest on them.

Confirmation past, at their Lord's command,
And as His Church enjoins, they followed on,
Avoiding subtleties of disputants,
From grace to grace, and ever and anon,
At every blessed opportunity,
In the pure simple element of bread,
And in the same pure element of wine,
Made consecrate and holy by God's priest,
As Christ by His example did foreshow,
The broken body of their Lord they ate,
In faith and verity, believing true
The words of JESUS: "This is My Body."
And of His sacred Blood they humbly drank,
For of the wine He said, "This is My Blood
"Shed for the remission of your sins."—
And both they did, obeying His command
In love, "This do in remembrance of Me:"
And they remembered too the promise given,
"Whoso My Flesh doth eat, My Blood doth drink,
"Hath eternal life"—"He shall live by Me,"

And "He dwelleth in Me and I in him."
They knew that bread and wine they still remain,
And yet His Body and His Blood they were.—
They believed, and so to them was given
In their inmost souls a sentient power
Of His incarnate presence; the manner
Was not for them, that was for God alone.
The holy fruits were theirs; the Holy Ghost!
Union with Christ! pardon of their sins!
And strength renewed life's combat to endure!

And then there come the aged holy ones,
Whose hour of life to threescore years and ten,
Or it may be to fourscore years or more,
Has been extended; who that fleeting hour
Have spent in holy service to their God,
In acts of faith, and deeds of charity
And righteousness; by the power of grace,
Through the ordained channels to them given.
They have no self-reliance, but their trust

For their inheritance stands on a rock,
And that rock, Christ ; so shall be firm and true.
These are all His, and though with hindrances
Many and grievous, and with many falls,
Their course has ever onward been to heaven ;
Faithful, repentant, loving, they are His,
And the inheritance is made their own.

Not all have thus pursued consistently
Their way through life ; many there are, indeed,
Who through a headlong guilty course of sin
Have passed irrevocably years on years,
Than finest gold, or sparkling diamond,
More precious far, not to be recalled.
What a fearful looking for of judgment
Would await them, were God to pass them by,
And hold His mercy from them, as it were
Forgetting them, as they did Him forget ;
If to their sure doom inevitable,
Fruit of their own acts, He were to leave them.

But God is merciful, as a Father
He pitieth His wandering children,
And few there are, perhaps not any one,
To whom some solemn warning is not given,
Some strong call of conscience, some event
Of life ; it may be in the early death
Of those most dear ; it may be fell sickness,
That droops the strength of man to infant's power ;
The prospect brightest of their hope may sink ;
Friends may betray ; their bosom friend deceive ;
In their destruction's path them to arrest,
And point to heaven as their only good.
And all who heed God's warning so vouchsafed,
Repent, and truly give their heart to Him,
Turn from the fatal error of their ways,
And in obeying seek their happiness,
Shall doubtless find inheritance made sure.
These chastening mercies, as a Father
For his children's good, God doth also use,
Closer to draw to Him those whom He loves.

'Tis to God's Church, to those baptized in Him,
To those who in that Church are truly His,
That His most blessed promises are made ;
But, God forbid that any should define
And limit close His all-pervading love !
His all-seeing eye, His discerning glance,
Piercing the coat of man's outward semblance,
To the dividing of the very joints
And marrow of intent in each man's heart ;
Weighing his motives, opportunities,
And temptations, sees what man sees not.
He can perceive the sprouting germ of faith,
The seed of love to Him ready to burst,
But lacking the moisture of occasion.
To Him are known the workings of man's mind,
The honest, bold, straightforward open heart,
That would adore and love Him as he ought ;
And love Him really does, and all mankind,
Yet from his education, circumstance,
Or birth, the moulding of his character

To man may seem unsettled, and not right.
There are the humble retiring spirits,
Gentle and meek, living within themselves,
Oft communing, it may be, with their God,
In silence, love and adoration,
Still externally may not seem to be
Rightful members of Christ's Church Catholic,
Yet in God's sight all members of His Son.

Even 'mongst those who farthest seem from God,
That may exist within, unseen by man,
A deadly struggle may be going on;
Or, as the penitent, while on the cross
He hung, did turn to JESUS, there may be
Some awful turning point, some wrench of soul,
Open to God alone, which leads to Heaven.

Numbers within, numbers without the door
Of Christ's Church visible on earth to men,
A great multitude no man can number,

Love bids us hope salvation still may find ; —
Oil in their lamps sufficient may have been
To give them light, within the door of heaven
Just to enter, though there the least they be.
JESUS redeemed all, for all He died,
Let none eternally condemn another.
Sin as sin may be condemned, the sinner
We must leave to JESUS the Judge alone ;
God loves the sinner though He hates the sin.
Millions on millions numberless,
Rolling through earth's existence constantly,
There are, on whose ear the name of JESUS
Never fell ; whom the Gospel's joyful sound
Has never reached ; where the light of nature,
Aided by streamlets of primeval truth,
Through ancestral rites and customs trickling,
Has been their only guide ; what is their doom
We know not, nor is it for us therein
To pry ; of the Gentiles, thus speaks Saint Paul :
“ When they the things contained in the law

“ By nature do ; ” and again, thus Saint John ;

“ Thou art worthy, and hast redeemed us

“ To God, out of every kindred, and tongue,

“ And people, and nations, by Thy blood.”

Almighty is the love of God in power,

And by that boundless love there may be found

Among the heathen a goodly number,

Saved, as they only can be saved,

By the all-sufficient grace of JESUS.

Thus is hope permitted salvation

And inheritance in Heaven may be theirs.

But oh ! supremely blest are they,

The ambassadors of Christ, ministers

Of God, priests of His holy Church on earth,

Heralds of salvation, in JESUS' name,

The Gospel to declare to sinful men,

And to dispense His holy sacraments,

To them committed ; a most sacred trust,

To nourish souls with heavenly culture.

Most holy office ! to share with JESUS,
By His divine appointment, the priesthood
Of His Church, bond of closest union
Of man with His Redeemer ; privilege
The most exalted man can here possess.
Oh how blessed, thrice blessed, will they be
Among the holy company of heaven,
Who to their Master's glory here on earth,
With love unfeigned, and faith undoubting,
Their hearts, their souls, their minds, and all their powers
Of body, thought, and will, ever devote,
In all sincerity and truthfulness,
As good shepherds, leading their flock to God.
To them is open to obtain in Heaven
A glorious inheritance indeed.

O ye doubtful of heart, who cannot see
With clearness the sheet anchor of your hope
Well fast in ground ; who to unholy fear
Give way, cast off your doubting, erring fear ;

If on your spirit sin bear down its weight,
Tell it to JESUS, your soul's Physician,
His balm will heal thee, and restore to health.
Do you believe God's holy name is LOVE ?
Love not to one, not to a few, but all,
Therefore to you ; do you, because you have
Within you strong sense of sin committed,
Think that from His love you are excepted,
Your prayers not heard, yourself from heaven cast out ?
Oh no ! your sense of sin is evidence
Most true that you are His ; for, if sincere,
Your heart is set to strive to sin no more,
And for past sin feels repentant sorrow,
With good resolve henceforth to live to Him.
You yearn for JESUS, JESUS yearns for you ;
Yea more for you than you can do for Him.
He died for you, you surely do not doubt
The atoning power of the blood of God
To wash away your sin ; come, then, to Him
Who longs to save you ; utterly cast out

The very shadow of self-dependence ;
JESUS, our living head, for us hath wrought
All righteousness, rest on Him alone ;
Believe the gift of God, given unto you ;
To disbelieve were to reject the gift ;
With humble confidence, and thanksgiving,
Through your Redeemer ever make your prayer.
Believe His love, and with heart love to Him,
Though the sin for which you deeply sorrow
Were as scarlet, the very deepest dye,
You will in His sight be clad in whiteness
Pure as snow. Come, with simple, child-like faith,
Cast yourself on JESUS, and He is yours,
And you are His: if your former dimness
Hath arisen from unbelief your past sins
Could be forgiven, let the almightiness
Of JESUS' love be present with you now ;
No longer fear, but hearken to His words, —
“ Come unto Me, and I will give you rest.”
If there be any known lurking idol

In the recesses of your heart, veiling
Your sight of JESUS, tear it from its throne ;
’T will not be hard, if with a firm resolve
You seek for grace in prayer, it will be given ;
But ask in faith, believing God will help you.
It may have been when thought your prayers not heard,
That this was the secret cause ; God requires
An undivided heart, and though you fall
Frequent and oft, if in sincerity
You come to JESUS, fear not forgiveness ;
A kind Father’s ear is ever open,
To grant you pardon and to hear your prayer :
For hath not JESUS promised ; “ Him that cometh
Unto Me, I will in no wise cast out ? ”
Or it may be imagination’s power
Which is the hindrance of your solid peace ;
This may arise from causes physical,
Producing groundless fear, and yet the heart
Be true ; if so, God sees, accepts the heart,
And hears your prayer, and He will answer it

If earnestly continued ; beseech Him
The illusion to dispel, and be sure,
That if in faith on JESUS you repose,
See in His blood your past sin washed away,
Do use the means of grace which He has given,
He will uplift your soul, dispel your fear,
And bless you with the blessing of his peace.

To every grade and rank of human life,
To every age, or state, or rich, or poor,
To every nation, tongue, or people,
Through JESUS are the gates of heaven open :
And “ let him that is athirst freely come ; ”
“ And whoso will, of the water of life
“ Let him take freely.” — Those who receive Christ
In simple and pure faith and love may come ;
The sinless innocents in Jesus washed ;
The young, who all their life have lived to Him ;
The middled aged, who have fought the fight
Of faith, living in God’s ordinances ;

The full aged Christian, who with years
Has grown from grace to grace, in love to Christ ;
The brands which from the burning have been snatched,
And by repentance been again restored.
Those in the varied circumstance of life
Who grace have found, and to their Lord have turned ;
And, as we hope, millions through the love
Of JESUS and his all-atoning blood,
Who yet on earth have never heard of Him ;
And those so blest ones, His own true servants
Ministering in His name, who His glory
By grace have made the first desire of life :
All these the blest inheritance of heaven
May win, and live eternally with Him,
Who bought them with a price no man can count,
And in whose presence ever will be Bliss.

Heaven is now to all believers open,
Yet of ourselves alone, by our own works,
No one can enter there ; by the merits

Of JESUS CHRIST, and by pure faith in Him, —
That faith which works by love obedient;
For, “if ye love Me, My commandments keep,”
All may win the gift of life eternal.
JESUS himself hath said, “I am the way,
The truth, the life,” — “Ask, and ye shall receive,”
“Seek, and ye shall find” — and “I am the door,
“Knock, and it shall be opened unto you.”
That knock is prayer, pure, fervent prayer,
The holy, blessed privilege of prayer,
Humble, earnest, faithful, loving prayer,
The holy communion of the soul
With God in Christ, through Christ, by God’s Spirit
Proceeding from the Father, and the Son,
Vouchsafed from JESUS, and for JESUS’ sake.
Let us therefore now pray while life doth last,
And nothing doubt, the answer will be given,
A blissful Immortality is yours.

O God, most Holy, Eternal Father,

Eternal Son, Eternal Spirit—One—
Co-equal, undivided Trinity
In unity incomprehensible,
In all the fulness of thy great Godhead
Bodily revealed and manifest
In JESUS CHRIST, incarnate Deity,
To Thee I pray ; in Thy name, O JESUS,
God grant me grace to be a child of thine ;
And as a child, with all my heart and soul,
With all my mind and life, all that I am,
And all that I have, truly to love Thee ;
To adore and worship Thee in spirit
And in truth, now and everlastingly.
Give me to realise thy love to me —
In creation, in redemption,
In salvation, and in the power
Of the Holy Ghost ; to make me thankful,
Faithful, humble, penitent, righteous,
Holy and good ; to make me stedfast, true,
Calm, peaceful, joyful in the assurance

Of hope, loving, dutiful and just.
O God, forgive me all my sins, the sins
Of those so dear to me, and on all mankind
Have mercy; forgive me all offences
Wherein I may have injured others;
And do thou, O Lord, in mercy, blessing
Recompense to them for all the wrong I've done;
And if any, in thought, or word, or deed,
Intent, or motive, have done injury
To me, I pray forgiveness for them all,
As I would from my heart forgive them too.
O God, all this in JESUS I do pray,
And in the power of His atoning blood;
Yea, in thine own blood, O God Almighty;
In thine own life of sorrow, suffering,
And shame; in thine own fearful agony;
In thine own most deep passion, bearing
For us the just wrath of God the Father;
In thine own most degraded cross of pain,
Of ignominy and of scorn; O God,

In Thine own precious death, yea, Thy death,
For the sins of the world Thou didst create ;
In Thine own sacred burial, the tomb
Thus sanctifying unto us ; thine own
Most glorious resurrection life,
In victory triumphant o'er the grave ;
In Thy divine ascension up to heaven ;
Thy session on the high throne of God,
In that entire glory of the Father,
Which with Him thou hadst before the world was ;
And by the coming of The Holy Ghost ;
In all this most heavenly work of love,
O JESUS, my God, I pray for mercy,
Pardon and forgiveness of all my sin.
O JESUS CHRIST, to God in Thee, through Thee,
The alone Mediator between God
And man ; our all-prevailing Advocate
And Intercessor, JESUS, Son of God,
Passed into the heavens, and for us
Ever living to make intercession ;

Our High Priest, after the sacred order
Of Melchizedek : of thy holy Church
The living head, King of kings, Lord of lords ;
The King of glory ; Prince of peace and joy ;
God incarnate ; bodily in glory
Infinite, yet veiled, manifest to man ;
My Redeemer and Lord, my Saviour
And my God, Thee I adore, to Thee I humbly pray : —

O God, keep me now and ever without sin ;
From all temptation, and from all danger
Spiritual and temporal, good Lord,
Defend me ; from all evil and mischief,
And especially from all evil thoughts
Which may assault and hurt the soul, good Lord,
Deliver me ; let thy good providence
Be over me ; and grant me now
And always such things on earth, in Thy sight
Best, for Thy glory, and my future good.
In every time of need sustain, guide,
And strengthen me, help and deliver me.

God grant Thy holy angels over me
May watch, succour, defend, and minister ;
God, give me grace to realise Thy presence
Always, everywhere ; Thy omnipotence
And Thy omniscience ; for as thine eye
Under the fig-tree did Nathaniel
See, so is thine eye ever upon me.—
May I realise Thy Almighty power,
That nothing is impossible with Thee.—
Holy Father, ever look upon me
In thy dear Son, not as I am myself,
But only in His righteous merits ;
For all thy gracious mercies, blessings,
And goodness undeserved, I thank Thee.
My poor thanksgiving and my prayers
Hear and accept, O Lord, in Him, Thy Son,
Thine own beloved Son, in whom alone
Humbly I dare approach Thy throne of grace.
O God, most holy, Lord of life, Giver
Of all good things, from Heaven descended,

As the Comforter and Sanctifier,
Dwell Thou in me for my Lord JESUS' sake ;
Be Thou my light, my life, my joy, my peace,
My comfort and my strength, my guide, my trust,
My ruler, and my friend ; increase my faith ;
Enlarge my mind ; and by Thy power divine
Make me to love Thee with a perfect heart :
Give light unto my spirit to discern
Thy holy truth and will, and to receive
Into myself that truth in all its breadth
And fulness as revealed in JESUS ;
Exalt my soul to heaven, and in faith
JESUS my Lord in glory there to see,
My God in Him, to whom, through whom I pray.—
Oh ! my Father, lead, draw me to Thyself,
Through Thy Son JESUS, by Thy Spirit's power.—
Oh ! my Saviour, fit and prepare me
While on earth, in thine own most blessed way,
To enter into the joy of my Lord ;
And that I may that blest inheritance

In Heaven receive, to live for ever
In thy blissful presence, in the kingdom
Of Thy Church in glory ; bestow on me
Thy most unworthy creature, ere I die,
Thy peace, which all understanding passeth,
And which Thou alone canst give — peace in Thee,—
And may Thy grace, Thy love, Thy fellowship,
Be mine, through JESUS CHRIST, my Lord and God.

Amen.

So in eternity that now is past,
When no creation was, but God alone
In His own glorious infinity ;
So in the rolling years of time that is,
In which it hath pleased God the universe
To create, and shadow forth His glory ;
So in eternity to come, when time
Shall be no more, the full accomplishment
Of God's will yet ever still fulfilling,
There has been, from outstretched eternity

Gone by, through time, through that eternity
As far outstretched, which lies, past time, before,
One mighty scheme of love divine, grand, deep,
Majestically vast ! — its object — MAN !
Man,—in CHRIST JESUS, as the living Head,
Man,—in the kingdom of Christ's Church in heaven ;
Through man in Christ, and in His holy Church,
To all the wondrous universe make known
God's majesty and power, glory and love.

How great, how high, the destiny of man !
How past all thought his blessedness in heaven !
How exalted from human to divine !
How glorious for ever to fulfil,
In bodies glorified, souls purified,
The holy will of God ! by His Spirit
Empowered and upheld in Holiness !
To sing His Praise, His wondrous LOVE declare !
GLORY TO GOD IN HIGHEST EVERMORE !

O Thou incomprehensible,
Clearly revealed ;
Holiness inexpressible,
Our Sun and Shield.

From the depth of eternity
Thou art made known ;
Unchangeable infinity,
One God alone.

Declared from heaven above,
Ever to be
Indivisible, God of love,
One God in Three.

O everlasting Trinity,
Thee we adore
In JESUS, in the Unity,
God evermore.

Glory and praise O God to Thee,
In Thy dear Son ;
Worship to Thee eternally,
Incarnate One.

The Father, Son, and Holy Ghost,
Almighty One ;
Our God in JESUS manifest,
Th' eternal Son.

THE PERFECTION OF GOD IN CHRIST

THE PERFECTION OF GOD IN CHRIST.



PERFECTION is the attribute of God
Alone, most clearly seen in all His works;
And, if reflected in His works, profound,
Impenetrable as infinity,
Is perfection perfect in the essence
Of His own being; to His creatures known
By His own revelation of Himself.
God ever was, now is, ever will be
Incomprehensible; and in that way
And that degree alone, in which His will
Doth manifest His attributes to us,
Whether in wisdom, power, or goodness

In creation ; or by the word of truth,
Explicitly revealing unto man
The essence of His own holy Godhead,
That truth attesting by His power divine
In those He made the heralds of His will,
Creation bowing to His sovereign sway,
Do we know God : — thus enough is given,
Us to suffice truly to apprehend
God self-existent, triune Jehovah,
Undivided Trinity, God alone,
In one sole unity, inscrutable,
Co-equal, co-eternal, three in one,
As Father, Son, and Holy Ghost declared ;
One Spirit, inherently possessing
All infinite perfection, of which
But a poor finite, though a grand idea,
Can be conceived by the mind of man,
Thus in words exprest ; majesty divine,
Greatness and holiness, omnipotence,
Omniscience, omnipresence, goodness,

Truth and love.—Other than whom there is no God;
No, not any.—God is omnipotent;
Therefore in thousand times ten thousand ways
He could create, and to creation
Could Himself reveal; how truly wondrous,
God wills His attributes to demonstrate!
That He whose name is God, past finding out,
Should so ordain, that while His own essence
For ever should inscrutable remain,
We are permitted Him to know and see,
As He is; hidden in infinity,
And yet revealed in very brightest light!
His Godhead inviolate maintaining,
And yet so, out of Himself, descending
Marvellously, that of His majesty
Not one iota is impaired or dimmed!
God is unchangeable, yet a change
Took place when to the Godhead man was joined;
How clear the seeming paradox becomes,
When, by the Spirit's power, the truth we bring

Home to our minds, that God's decrees and will,
From everlasting to everlasting,
Are one unity, an emanation
Of His own omniscient sovereignty :
Thus in the counsels of eternity
Christ was ordained to be the only way
Through which God willed His nature should be known.
In CHRIST JESUS, our Saviour, behold
God, very God eternal, incarnate !
Himself, triune Jehovah, co-equal,
Undivided Trinity, in essence
And in will, decreeing that Christ alone,
Perfect manhood into perfect Godhead
Taken, should be to all creation
GOD APPARENT, and as apart from Christ,
And out of Him, that God unknown should be,
Incomprehensible, inscrutable ;
In all His holy attributes most high :
So that in Christ alone do we know God,
And out of Christ we know Him not at all.

For by Him, who of God invisible
The image is, all things created were,
Visible and invisible, by Him,
For Him, who before all things is and was,
By whom all things consist, and in whom dwells
All the fulness of God, the Trinity
In Unity that filleth all in all.
And thus did God in Christ unto Himself
Unite creation, work of His own will,
Still only manifest, through Him, in Him.

Wherefore did God create, when nought could add
To His perfection? — a deep solemn thought!
Only to be answered by His own Word;
That word divine doth tell us “God is LOVE.”
May we not say, on God’s authority,
Creation sprung from the exuberance
Of His love? and may we not then believe,
When in creation God made all things good,
He did design the reflex of himself

In all His holy mighty attributes ?
As in God there is one sovereign will,
So to His creatures, whom in His image
He did to being call, a will He gave,
Reflection of His will, and endowment,
With power in its exercise, to look to Him
For never-failing aid, ever to keep him
In that blest estate of his existence.
Then would the freedom of his will enhance
Each step of his primeval happiness ;
But that will was free, so might be abused
To evil purpose of rebellion ;
And thus the very gift that was for good
Designed, might become the fruitful source
Of alienation from the giver.

Herein is God's almightiness, that sin,
Which is the setting up the creature's will
'Gainst that of his Creator, cannot change
The truth, that " God is love," nor ever thwart

His purposes of love ; and though in God's
Omniscience all eternity is known,
And therefore He foreknew the fall of man,
And by His foreknowledge knew redemption
By Himself alone as our Redeemer
Could be achieved ; and though foreseeing all,
The fulness of the scope of love required
In His own holy work, to give Himself
As an atonement for a sinful world,
Yet by CHRIST JESUS in eternal love
He made the world, and then redeemed the world !
So infinite, passing thought, is God's love !
Love, deep as deep eternity itself !
He permitted, did not ordain man's fall,
And all its dire consequence ; yet in faith
We may be sure, though now we dimly look
Through a glass darkly, that the time will come,
When the radiant power of the Spirit
Shall to conviction so illuminate
The whole creation, that each soul condemned

Or uncondemned, must perforce, willingly
Or unwillingly, the unchanging truth
Admit, that God, the just and holy God,
Is not a God of vengeance, but of love.
There is no flaw in God's perfection.
Thus as Creator Christ we do behold.

The universe is witness to God's power,
Wisdom and goodness, greatness and glory
Manifest through Christ; in Christ redemption
Is the attestation of His love.
How glorious the one, yet higher still
The other! to call creation forth,
Ten thousand thousand worlds, systems and spheres,
Wisdom, beneficence and might displayed
In every atom, perfect and wondrous,
Marvellous in beauty and arrangement,
Were, indeed, an act, in God's holy will,
Worthy of Himself, and to finite mind
Might seem the fulness of Divinity.

But oh ! how unutterably deeper
To manifest to that creation
His own most holy attributes of mercy,
Justice and love, uniting to Himself
In Christ ordained, the universe He made.

Each attribute of God is in itself
As perfect as the rest, not any one
Can militate against, or set aside
The other's fulness of perfection ;
So God's justice doth its own meed require,
And even love cannot ride paramount,
To the deflection of one single point
Of God's most holy law, that sin requires
Satisfaction ; to the full and utmost.—
God said to man, one thing thou shalt not do,
I make thee lord of all the rest around
Thee. If thy will thou dost perversely use,
And, in defiance of my just command,
That fruit which is forbidden, thou dost eat,

Sin will possess thy soul, and thou shalt die.
Adam did eat, and fell, no longer then
Was paradise a paradise to him.
He was an outcast from high heaven,
Banished from God, his doom was death and hell;
God's justice this demanded, and unless
A ransom could be paid, as infinite
As that His attribute, man had no hope
Of restoration to God's favour;
His paradise was lost, and misery,
Sin's mate, fell dire on him and all his race.
But what no finite being could have done,
For how can finite fill infinity?
God, in the fulfilment of His counsels,
Deep in eternity, undertook to do;
And by his own act of man's redemption,
To develop to all the universe
His own all perfect holiness divine,
Justice co-equal with His holiness,
Omnipotence of His eternal love.

So to creation manifesting
A more sublime and glorious knowledge
Of Himself, than that creation gave.
God in Christ of all things Creator was,
God in Christ alone our Redeemer is.
And what a mighty argument is this !
That if there be redemption it must be
That our Redeemer must be very God.
None else could satisfy infinity.

This mighty act transcendent of God's love,
Decreed in Christ to be accomplished,
And in Christ alone, JESUS, Son of God,
Son of the Father, one with the Father
And the Holy Ghost, undivided One,
Was done, when, in the fulness of time, God
For man's redemption gave His only Son.
Eternal God in Christ, made perfect man
On earth, sinless, of reasonable soul
And human flesh subsisting ; in that flesh,

By the o'ershadowing of the Holy Ghost
Of His Virgin-Mother, blessed Mary,
Born, He lived, suffered, died, was crucified,
And from the grave victorious, from death
To life He rose again, no more to die;
The grasp of death was powerless on Him ;
Impossible He could by death be held.
From Heaven came the Christ, to Heaven again
The Christ, JESUS, our Lord and God, on high
Ascended ; and in the Father's glory,
The glory of the eternal Godhead,
The glory of the Father, the glory
Of the Son, glory of the Holy Ghost,
The glory which He had before the world,
He sits and reigns ; the perfect man
And perfect God, One, altogether One,
God in JESUS on earth, JESUS in God
In Heaven ; as man, the law of God for man
Fulfilling in every point and tittle ;
As man, suffering for man sorrow and pain,

And death, the agony profoundly deep,
That passion beyond conception bitter,
Which no tongue can utter, no thought can reach,
Eloi, Eloi, lama sabachthani !
To justice infinite, as infinite
A ransom paid ; and thus did God in Christ
Unto Himself the whole world reconcile ;
His Majesty in no point derogate.
Thus is redemption, known in Christ alone,
And therein, in Christ alone, do we know God.

When into being first creation came,
Over the face of the dark waters moved
The Spirit of God ; when from earthly dust
The Lord formed man, into his nostrils
His Holy Spirit breathed the breath of life,
And man became a living soul : of old,
When holy men God's promises declared,
As they were moved by the Holy Ghost,
They spoke and wrote ; pointing to Christ alone.

As He Himself unto His disciples,
Those Scriptures so graciously did open,
This in their fulness testifying.
And ere the mortal life of JESUS closed,
He said, "For you it is expedient
"I go away; the Comforter will come
"If I depart, even the Holy Ghost,
"The Spirit of truth, whom from the Father
"I will send, He shall testify of Me."
He said, "I am the way, the truth, the life,
"No man to the Father ever cometh
"But by me:" — JESUS, He is Lord of all,
By Him, to the Father by one spirit
We have access; He created all things;
Creation hath life; man's immortal soul
Is part of man, and man by Him was made,
Thus to creation by Him life was given,
And through Him did the Spirit breathe his breath,
"Without Him was not anything made that was made."
So by His Spirit, through holy prophets

Since the world began, was God's holy will
Unfolded ; of that rock Israel drank,
And that spiritual rock was Christ.
The " Spirit of Christ " who was verily
Before the world's foundation foreordained,
In these last times made truly manifest,
In them did testify Christ's sufferings
And glory : — not until the Heaven of Heavens
Lifted its gates in glory to receive
The King of Glory, did the Holy Ghost,
The Sanctifier, from Heaven descend.
Thus unto us the knowledge high is given,
That not in creation and redemption
Only, do we know God in Christ alone,
But all life-giving power, grace, holiness,
All revelations of Himself, through Christ,
And in Christ alone, are in Him vouchsafed.

Each atom of the universe obeys
The sov'reign law on it impressed by God ;

Resistance to His will there can be none.
Though, by permission, in His counsel deep,
The powers entrusted to His creatures,
With free agency by Him endowed,
May to evil purpose be perverted ;
God, sole Ruler and Governor supreme
Has ever been, now is, and e'er shall be,
O'er mind and matter to eternity.
God, by Christ, the universe created,
God, by CHRIST JESUS, did this world redeem,
So God in JESUS, the Christ, Saviour
Omnipotent, very God, doth maintain
In Him supremacy, rule absolute
Over that work His will brought into being,
Over that work His loving will redeemed.
In Him, of principality and power
The head ; in Him, by whom, for whom, all things
In heaven and earth, seen and unseen, exist ;
In Him, the Christ, God blessed for ever,
Who is over all, the triune God,

In all fulness in the flesh manifest,
True manhood into Godhead taken up,
The universe doth govern, from the sublime
Magnificence of ethereal spheres,
To the provision of the needs of life
Of the minutest insect ; from the powers
Of highest seraph and archangel bright
To the most abject of creation,
In all their order, beauty, and design :
All in subjection are to Him in whom
God is, in whom God reigns, JESUS the CHRIST,
The same yesterday, to-day, and for ever..
Thus God in love and condescension,
From Majesty incomprehensible
Nothing detracting, doth to creation
Witness his own perfection of Himself.
There is no contrariety in Him.

The Majesty of God is infinite,
To finite being unapproachable

In presence, by his own unaided power ;
Who of himself to highest heaven can reach ?
Who penetrate to lowest depth's abyss ?
Who span in breadth illimitable space ?
Impossible ; — so also cannot man
In his own carnal weakness entrance make :
No ; nor the highest being God e'er made,
Into the presence of God's unveiled
High Majesty, without His aid divine.
But oh ! how glorious ! that God Himself
Hath, in the stupendous power of the acts
Of His eternal love, wrought out a way,
In, by, and through Himself unto Himself,
Whereby his creatures access free may find
To Him, who verily is God alone.
JESUS, the CHRIST, Creator, Redeemer,
And through whom God in man doth truly dwell,
Hath said, " I am the way,"—" Unto the Father
" No man cometh but by me." And His word,
His sacred word, doth tell us plainly this,

“ There is one God, and one Mediator

“ Between God and men, the man CHRIST JESUS,”

“ The great God and Saviour JESUS CHRIST.”

How blessed ! how perfect ! how glorious

Are the ways of God to His creation !

How infinite His power and His love !

That yielding none of His great Majesty

Inconceivable, into His presence

We may come, and in our Mediator

The fulness of the Godhead manifest

In Body see, and in Him and through Him

We may hold communion with our God :

We may speak to Him in prayer, glorify

His great name in praise, with humility

Confess our sins to Him in penitence.

Oh ! when we think how frail and weak we are,

How drawn away by pleasure and by sin,

How overcome by our own wayward will,

How overwhelmed by earth's desires and cares,

How hard, and blind, and cold, and vain in heart

And mind, how dull in our affections,
How irreverent, and in thought impure ;
How indifferent, supine and careless,
How negligent and ignorant, how prone
To err, how open to temptation,
How weak in faith, how poor in love and hope,
Conscience convinces us no moment
Of our life the light of God's scrutiny
Can stand ; and if on ourselves we rested,
Though heaven be open, none would enter there.
Thanks be to God, through JESUS CHRIST our Lord,
The victory is ours in Him ; His grace
Is all-sufficient, and our weakness
Is in Him made strength, because weak, then strong :
All that is good in us is by His grace.
With soul and body we may adore Him,
And worship Him in spirit and in truth,
Through JESUS, the CHRIST, very God and man,
In Him, veiled in flesh, God may know and see.
High heaven to us is truly open

Through Christ, who is "the way, the truth, the life ;"
But how can we poor worms our pleadings make
To gain admission there ; merit to us
Pertaining we have none ; to a fountain
Not our own we needs must fly ; to a well
Of righteousness which we digged not ;
To a spring of holiness all sinless ;
To obedience perfect of God's law ;
To enter heaven we must have all these,
Holiness, righteousness, and merit
Of fulfilled obedience ; besides,
As prisoners bound down by wilful sin,
A ransom we must pay, or must be paid
For us, and we ourselves are powerless ;
We cannot of ourselves appropriate
To ourselves that which to us belongs not,
But to another ; so still destitute
We should ever be, were it not that He,
Who the way opened, in that opening
Hath joined Himself to us, and us to Him,

Made Himself to us an everlasting head,
All holy, all righteous, all perfect
Infinitely ; so made His merit ours,
In His wondrous love, in His own body
Did our ransom pay, and in victory
Did to heaven ascend, as our Redeemer,
As our only Mediator and way,
And as our all-prevailing Advocate.
Being our Mediator, we may plead
Through Him, as our Advocate, forgiveness
And acceptance ; as our only one Advocate
He pleads for us His blessed work of love,
His atoning blood, His all infinite
Suffering, obedience perfect.
So in this step, as in all steps
Of God's deep purposes of love, we see
God fulfilling all things, and man nothing :
Man utter weakness, God his only strength.
From first to last all is of God alone,
The glory His through JESUS CHRIST our Lord.

If God be for us, who shall be against ?
If God doth plead for us, we cannot fail ;
That which we could not do, He does for us,
He so loves us, why do we not love Him ?

Still onward flows the loving stream from God
Of His perfection as revealed to man,
In Christ, "JESUS, the Son of God most high,"
Into the heavens for us passed once,
Ever living, intercession making
For those He has redeemed, who in their hearts
Believe, and, with humility and joy
Receive Him as their God and Saviour ;
Our Melchisedek High Priest for ever.
Thus not only does He plead righteousness,
Atonement, a ransom, obedience,
All fulfilled in Him, the Christ, for us,
But as High Priest He intercedes for us
In His own Person, His eternal love,
That everlasting love, which with the Father

Was ever one, He pleads on our behalf,
And for His love's sake to His Church, His body,
For their salvation ever intercedes.
Our only Mediator, Advocate,
And Intercessor, all in Christ alone,
And Christ in God in whom all fulness dwells.
Thus God in all is perfect in the CHRIST.

No point of God's perfection really is
More perfect than another, but there seems
In the divine unfolding of Himself
Vouchsafed to man, one central point, lustrous,
And so gracious, that all other points
In their perfection seem to concentrate
In that one—eternal Love—God is LOVE!
The channel of that love CHRIST JESUS is.
The steps successive of His mighty works
Take birth in love, love their source and spring,
Love their continued course, and love their end:
Creation sprang from love, its deep, deep root

Lies in past eternity, its action
Expands its blessed spirit, wings its flight
Throughout the ever new, untiring,
Never ending ages, constant rolling,
Of eternity to come ; trace its course
Even as seen by the dim eye of man,
Taught by the Spirit of God ; thus it runs ; —
God's holy will that blessing from Himself
Should emanate ; and thence creation sprung,
“ And lo ! God beheld all that He had made,
“ And it was very good ; ” — God willed that man
In His own image should created be.
From that blest estate man fell, was lost,
But God's will promised and gave One mighty
To redeem and save lost man ; so Himself
He gave, none else so great a work could do.
Clothed in man's nature, O wondrous mystery !
He died for man, for him did rise again
From death, that man might live in bliss in Him.
Thus to live he must believe that JESUS,

The Christ, very God and very man did so die
For his salvation ; to enable him
For this his part, from heaven God descended
To light the soul of man its path to God ;
To point to JESUS risen, Christ in glory,
As our sole Mediator, Priest, and King,
Our Advocate and Intercessor, till
The burst of resurrection morn ;
When He who died for us, who pleads for us
His blood, who so loves us, our Judge shall be.
Oh ! what a blessed pledge is this, that none
But those who Him do wilfully reject,
Shall be rejected from the life of heaven ;
That they who come to Him in penitence
And faith, He will in no wise them cast out.
Awful indeed will be the sinner's lot,
Those who despite warning, exhortation,
Forbearing love, and constant proffered grace,
Reject the glorious inheritance,
Prepared for all who will but come to Him.

Blessed will be the resurrection life
Of those, who while on earth have lived to God :
By grace, have daily grown in grace, in faith
Putting on Christ, ever in prayer their wills,
By nature stubborn, may be so subdued,
And moulded to their loving Maker's will,
As to prepare them for the day of death,
And for that greater day, when all mankind
Shall stand before the judgment-seat of Christ;
The throne of Him, who died for them, that they
Who knock on earth, may enter into heaven.
So Christ, the Alpha and Omega is,
God manifest in Christ, and Him alone,
JESUS, the CHRIST in glory, very God,
The same yesterday, to-day, and throughout
The everlasting ages, for ever.
For ever ! yes, for ever ! though as yet
We know not the depths extreme which God's love
Divine unto creation shall reveal,
When the kingdoms of His Christ completion

Shall receive, in some yet grander, vaster,
More sublime effluxion of His glory,
And God omnipotent be all in all.
Thus know we God in Christ, and Christ alone.
Each step of revelation more and more,
As in His works, so also in Himself,
The perfect God proclaiming, PERFECT LOVE.

ADORATION



ADORATION.



To be a Christian, unchristianised,
Is a paradox, alas, too common ;
But to be a Christian, whose every
Aspiration breathes pure holiness,
Whose every act is set in righteousness,
So far as man's infirmity permits ;
Whose virtues, from love to his Redeemer,
Vie with each other in their bright extent,
Where grace doth water grace, and each lovely
Budding flow'ret is the germ of bloom,
So beauteous, so fragrant with delight,
That while it fascinates and spreads its glow

Of heavenly lustre, benign and pure,
On all around, shedding a balmy perfume,
Inhaled by kindred spirits; it scatters
Seed so fragrant, so infusing, so bright,
That admiration is elicited
From the profane inclined; a Christian
Thus to be, is to be the child of God.
Through admiration the small seed of good
May in the profane so gently buried be,
That they who sow, and they in whom are sown,
That which hereafter much fruit may produce,
Of its blest influence and gradual
Ripening power alike unconscious are.
So doth example, by its influence
For good or ill, exert a power unknown;
But if silent, yet true, so permeates
The living character of those in Christ,
Into the mass of beings all around;
If its leavening power be so potent,
That the good it energises, speeds on

His way the Christian less advanced ;
Deters the evil e'er so small degree
In his career, mayhap, insensibly
As to the cause precise, his vessel steer
From the lee shore of sin where rocks abound,
Into the blest haven of salvation ;
If this be so, how lovely is the flower
Of Christian holiness and virtue !
But if to distant points the radius
Of its influence extends, how distant
Who can tell, how does dear home with kindred
Spirit become imbued, and a pure love
Of holiness strike deep its root in one,
Another, and another, till that home
By grace becomes a home of blessedness.
Such is the power of one soul singly bent
To JESUS' glory, both to live and die.

Prayer for each other, daily, night and morn,
Submissive always to His holy will,

Special and constant, rises up to heaven
As incense ; but not within home's circlet
Is confined, nor to night and morn alone,
But oft at other times, and with a range
Spreading from home, as from a centre dear,
Embracing all mankind, but next to home
Those to home dearest ; highest over all
With thought exalted, and aspiration
Holy, breathing out with fervent heart
Continual prayer for that the truest home,
The Church, the members of the family
Of JESUS ; the home of heaven on high,
The home of heaven on earth, to those in faith
Who realise its high and holy truth.
High as the heavens are above the earth,
Yea, higher still is that adoration
Holy, most holy, so sublime and pure,
The Christian soul doth realise, who,
By God's Spirit, truly discerns and feels
His exaltation so surpassing high

IN JESUS ! the Creator and the head
Of all creation, being one with Him.

Christ the Christian's adoration is,
God in Christ, and Christ in glory ! Glory !
Not the figure of the Man-Christ on earth,
In this world born by God's o'ershadowing
Mary blessed, perfect God, perfect man,
But the very figure of the self-same
Man-Christ in glory ; in whose remembrance
Of all He underwent on earth for man
Eighteen centuries gone, pre-eminent
The Man of Sorrows, with grief acquainted,
The scorned, rejected, buffeted, spit on,
In depth of agony and bloody sweat,
In bitterest passion, yielding Himself
To shameful death, most ignominious,
On the cross, the crucified, for man ;
Giving His sacred body to the grave,
Instant to rise again by His own power

On the third day, in victory triumphant
Over sin, and death, and hell; all for man :
Ascending up to heaven, and sitting there,
In all the fulness of the Majesty
Of the eternal glory of the Father,
Which before creation He ever had
With Him, ruling the universe as man,
For man; in whose dearly-loved remembrance,
Of all His holy mighty work of love,
Redeeming power and saving grace for man,
We do lift up the symbol of the cross
On high, and to the world its banner ,
Wide unfurl, the emblem of our redemption,
Of God's love, and of salvation our hope.
In its most sacred memories the cross
Embodies all. The holy life and death
Of Jesus on earth is concentrated
There; the cross especially to earth
Belongs, the figure that once hung thereon,
Now to heaven belongs; so the cross we need,

But not the crucifix ; to all, the eye
Of faith should be directed up to heaven,
See there by faith that figure glorified ;
Grasping with firm hand the blessed emblem
Of the cross in memory of JESUS upon earth,
Not to be surrendered but with life.
'Tis well man's soul, with vivid memory
Of the past, should through the past look onward
Up on high, and constant have before him
The figure of his dear Lord in glory !
As St. Paul thus speaks, " It is Christ that died,
" *Yea rather*, that is now risen again,
" Who is even at the right hand of God."
It is truly contemplation higher,
Than to confine our views to earth alone ;
For it is Himself, and not another,
The crucified on earth, the glorified
In heaven, the man CHRIST JESUS in glory !
And oh ! what is that glory ? Light of light !
Yet not alone the pure brilliancy

Of light's splendour, though unnumbered suns
In all their power were as a diadem
Upon His brow, and though all radiant hues,
Diversified in every aspect,
As the Almighty power of God to them
Could give a beauty unto us unknown,
Were to surround His throne; though worlds on worlds,
Nay, the whole universe in harmony
Magnificent, in all its wondrous might,
To His sole glory might contribute make;
They do but shadow forth His glory, for
They are all creation; doubtless they yield
Their homage; there is an infinity
In the glory of God in JESUS CHRIST
Beyond creation. An infinity
Of holiness, wisdom, truth, and power;
An infinity of righteousness,
Goodness, mercy, kindness, and compassion;
And of all other pure perfections,
Unutterable, inconceivable

By man ; but above all, the glorious
Infinity of God's eternal love.
And does not all this holy Majesty,
And all this pure beauty of holiness,
And all this deep depth of love eternal,
And all the fathomless perfections
Of God receive expression in the face
Of JESUS ? of JESUS in His glory ?
Surely we may believe that this is so,
That in the holy person of the Christ
All glories meet ; or, of God's own essence,
Or, God manifest in His mighty works.
The Christian in his adoration
Some conception aims to realise, faint
It must be, of this glory of the Lord.
He prays to see His figure, and by faith
He sees Him, feels His presence, knows his God.
He also knows, hereafter face to face,
It will be given, with powers transcending
Human thought,—“ We shall see Him as He is.”

In worship ever, the Christian eye
On the very body of his dear Lord,
Risen with all his wounds, and now in heaven,
Stedfast should be fixed, and let no semblance
Take its place ; and this in true accordance
Is with the command, "No graven image
"Shalt thou make unto thyself;" and in Him
To see the Father, Son, and Spirit, one
In Godhead's fulness manifest in flesh.
Heaven ! 'tis that region where God Himself,
God ! uncreated sole self-existent,
Is pleased His glory should especially
Shine forth ; His holy habitation called ;
Though with His fulness all things He filleth :
Incomprehensibly omnipotent,
Omniscient and omnipresent, ever
Thence outpouring from His infinity
The rich exuberance of love divine.
Thence JESUS the eternal Son came down
To earth ; from earth did thither reascend,

Into His own glory with the Father
And the Holy Ghost, to take that manhood,
In which with us, for us, He lived and died.
The perfect man in the perfect Godhead,
The manifested God ! not by His works
Alone, but in person, by whom those works
Were done. So JESUS CHRIST is God in Heaven !
God is not changed, but only made apparent,
The Father, Son, and Holy Ghost in Christ,
God visible, and JESUS CHRIST in God !
Thus hath the soul one object to adore,
The manifested God, for evermore.
He is at once, Himself, unto Himself,
The only way for worship, prayer, and praise.
But for meditative aid how precious
Is the high painter's art, the sculptor's hand ;
When they essay delineation just,
Of His most blessed form while here below,
And of His acts of love and mercy pure.

How beautiful to look upon His form,
When, in His holy mother's arms, honours
Divine to Him were rendered ; the wise men
From the East, their gold and frankincense
And myrrh in adoration offering
To the Babe of Bethlehem, King of kings !
And when we see Him in His early growth
Pictured among the doctors, their wisdom
Utterly confounding, and read and see
The outpouring of the deep affection
Of His mother's heart, reverential love
Is into our own infused, and we feel
Some of the sanctity of that dear home.

Who can tell the association blest
Of those two families, parents
And children, the Redeemer and St. John !
How many minds in Christian art have tried
With fervour to depict that intercourse,
Most blessed, which grew with JESUS' stature !

And how sweet to contemplate the pure reign
Of holiness in those so near to God !

How the broad canvas frequent brings to thought
His mighty acts of goodness and of power !
How to five thousand, and again to four,
He gave the bread of sustenance, freely
Distributing to all, much as they would ;
Increasing by his power divine the few
Scant loaves and fishes, until they sufficed
The whole multitude to fill, more at last
Remaining over than there were at first :
Most striking sign of his creative power,
His rule o'er nature, and His providence,
Whereby to each his daily bread He gives ;
The symbol too of that pure bread from heaven,
Himself, the soul's most holy food on earth.

Or, it may be the " healing of the sick "
Portrayed, showing how while on earth he made

“ The deaf to hear, the dumb to speak, the blind
“ To see, the lame to walk, and the lepers
“ To be cleansed ” from their repugnant foulness ;
Reminding us how fouler still is sin ;
From which His cleansing blood deliverance gave.

Again, the “ weeping o’er Jerusalem ”
Of the Lord of heaven, for men’s sinfulness ;
His mild, affectionate deploring
Of the sad wilful hardness of their hearts,
Tells on its graven page His loving will.

And then, how sweet the picture is of “ Christ
“ Blessing little children ; ” how sweet the words
Embodied there, “ Suffer little children
“ To come unto me, for of such is heaven.”
O’er every element His power is shown,
And painting stamps the impress on the heart,
Of the demonstration of that power,
In His calm majestic rule, commanding

The tumultuous sea and winds, "Be still :"
And from a tempest with fury raging,
Instant, at His word divine, winds and sea
Obeyed their Creator, hushed their voice,
"And there was a great calm." His disciples
In their fear and trouble to JESUS came,
He was their helper and deliverer.
Fit emblem of his power to subdue
The fierceness of man's wrath, to subjugate
His unruly will and passions, to calm
The tumult of his heart, and to allay
The risings of rebellion in his soul :
But we must come to JESUS, and ask Him
In prayer, to save us, to deliver us,
And He will deliver us by His grace.

Again, see Him walking on the water.
How beautiful ! the ocean knows its Lord ;
In dignity He treads His watery way,
Speaks those everlasting words of comfort,

“ It is I, be not afraid ; ” precious
Words of strength, and peace, and consolation,
Oh ! to how many souls, while time shall last !

But the limner's pencil to the mind's eye
Hath winged yet higher flights, and reminds us
Of JESUS' power over life and death.
The soul of Lazarus from his body
Had departed, and Lazarus was dead.
In eastern climes corruption soon its work
Begins ; four days of sepulture had passed,
And disorganisation had begun ;
So 'twas ordained, that God be glorified.
It was a mighty act of power, his soul
To recall from Hades, and his body
From corruption to restore to perfect
Functions of regiven life, and to present
Him once again a perfect man on earth.
Yet so it was ! at JESUS' word divine,
“ Lazarus come forth ! ” Lazarus came forth ;

And God's glory was thus made manifest.
So, through the trump of the high archangels,
Will the same JESUS, at the judgment day,
Summon the dead ; and from its dust the earth,
And from its deep the sea shall render up
All that to them ever committed were.
Thus are we taught the lesson of God's power,
Of our decay, and recall to judgment.
Doubtless that pictures and the sculptured form
Are graphic words leading to mental thought ;
And where their character is sacred, pure,
Expressive, holy, may conduce to thoughts
Of highest calibre, and depth of love ;
And the impressions stamped on the heart,
And by the mind's power spiritually
Conceived thereby, may add intensity
To prayer and adoration ; but never,
Never, in that prayer and adoration,
Should the pictured shadow for the substance
Be permitted to usurp one moment ;

No : God incarnate in Christ in glory,
Seen by the eye of faith, in flesh, in heaven,
Discerning the Lord's body there, the same
That rose from earth, and conscious of that truth
Therein to rest ; JESUS ineffable !
Almighty Trinity in JESUS CHRIST !
Felt by the soul as very God supreme,
Should in that holy, blest communion
Of the Christian's soul with God in prayer
And praise, the one sole object be.
When not engaged in prayer direct to God,
Then their dominion to these adjuncts give.
For though they short must infinitely fall
Of the reality, great is their worth
As sacred aids to holiness of thought,
To feelings of the heart, to help the soul
In aspiration on its way to heaven.

One class of art delineates the works
Of JESUS, another his own person ;

Here the great difficulty really rests :
How impossible truly to render
His divine expression, whether of sorrow
Or of love ; or His transcendent glory
As in the transfiguration ; or His
Deep agony in dark Gethsemane !
Or when He with the twelve that night sat down,
To give to them, and with them to His church,
His body and His blood, in bread and wine ;
To be by them received before His death,
While He was present still in life on earth ;
To be by us received while now in heaven
He dwells ; but both to them and us truly
His body and His blood ; one in foretaste
Dispensed, before the mighty sacrifice
Was offered up ; the other from Heaven given,
Though there His body glorified remains ;
To each miraculous, the elements
By His will, of His grace, the conduit made,

In themselves unchanged ; how wonderful !
And yet how true ! for God is infinite,
Alike in omnipotence and truth ;
And with him nothing is impossible.

What pencil can portray the character
Of JESUS ? so heavenly and divine !
The sublimity of His expression,
Ever beaming pure holiness and love !
His agonising woe ! His deep passion !
Who was emphatically truly styled
The Man of Sorrows ! in radiant love
For us men pouring out His soul to death,
A willing sacrifice on Calvary !
The glories of His risen life on earth !
His heavenly ascension ! and His session
On His Father's throne in co-equal glory
From everlasting to everlasting !
His Great Majesty on the Judgment Day !

What human power can draw such lines as these ?
Yet though the highest art the faintest point
Can reach, compared with the reality,
Still the expressed conception of those minds .
Imbued with adoration, and to whom
The faculty of that expression
Has been given by God, are blessed aids
And helps to other Christian minds
In their conception, soaring to a point
Which, undefined, so far surpasses art,
As heaven to earth, and mind to matter.

The Christian his own nothingness doth know,
But with his soul exalted unto heaven,
His prayer for holiness and purity,
He, by the all-sufficient grace of JESUS,
Doth strive to realise his part in Him,
His present risen life in Christ on high,
To live in heaven while he lives on earth,

And him in glory ever to adore,
In faith and love, in spirit and in truth ;
And yearns with all the fulness of his heart,
To love Him for his holiness, to love Him
For His unutterable boundless love.

THE SPIRITUAL WORLD



THE SPIRITUAL WORLD



I SAW a child, midway the road along,
Stretched flat on front, his arms outspread as if
To cling to earth, and in its young embrace
To grasp it to its bosom, well content
With grovelling in the dusty, dirty
Ground, in which it seemed to be imbedded
And surrounded; the child was gratified
With its position, would have resisted,
Probably, any effort made to draw
Him from it; careless and heedless was he
Of aught beyond his first propensity,

Himself to gratify ; narrow and low
Indeed that his desire seemed ; circumscribed
And worthless one might judge its boundary,
But within that little groping figure
There was a gem so precious, Golconda
Nor Peru its parallel could furnish ;
No, nor all the real or fabled jewels
Of Oriental splendour ; nor in worth
Could all the fields of gold throughout the world
Approach it ; possessions, ample as earth,
And all that earth can give, its luxury,
And power, all that ambition could desire,
Weigh not in the balance one feather's weight,
Against the priceless gem that little child
Holds as its own within its mortal frame.
For in that child dwells an immortal soul,
A gem so precious that Christ died to save !
A soul ! immortal ! what a wondrous field
Of thought illimitable opens wide
Its broad expanse, high as heaven, deep as hell.

The soul and body make the perfect man
One being, of matter and of spirit
Formed, his body from earth's dust created,
His living soul the breath of God inspired ;
Thus in his image God did man create,
Immortal, and though death is permitted
O'er the body for a time to triumph,
The breath of life from God can never die.
And how wondrous is that body, wherein
The soul doth dwell ! how replete with wisdom
In all its parts ! marvellous in figure,
In all its adaptations perfect quite ;
Its faculties surpassing excellent ;
An eye piercing to orbs in distance vast,
Immeasurable, and yet so fitted
To all the purposes of life ; an ear
So exquisitely formed as to convey,
In the vibrations of the air, sweet sounds
Of gentlest harmony, and yet to bear
The loud rolling thunder's mighty echoes ;

The hand, the limbs, the whole external frame
So dignified, graceful, and expressive. —
If the external frame so wondrous be,
Still even more is that which is within ;
The heart, that constant fountain of the life,
The brain, that seat of high intelligence,
The varied functions, the powers physical,
In their combinations so profound, all
In their unceasing action betoken
The good, glorious wisdom of that God
Who made man's body so almost divine.

Of all God's works, man stands preeminent,
The being, man, of man and woman made,
Two parts of one, to make one perfect whole ;
The parts diverse, each one's deficiency
The other so beautifully filling ;
Each with a body, in life principle
The same, but in formation all throughout,
How different ; vigour and manhood in one,

Gentleness and womanhood the other ;
The adaptation perfectly complete.
Nothing to the perfect being wanting !
The two united as by God's own law,
We comprehend the saying, that " A man
" Shall cleave unto his wife, and they shall be
" One flesh : " and if thus in the body true,
How in the heart and mind 'tis also true
They blend, in wisdom infinite from God !
Take love ; — their love is mutual, in depth
Equal, strength equal, but in character,
One,—guardian, protective, cherishing,
And providing ; the other — a watchful,
Tender, gentle, soothing, sweetening love ;
And in their children so concentrating
The full power of each, so beautifully
Uniting, as to them forming one love.
And thus endued, each with dispositions,
Faculties, affections, in nature same,
But in expression how differently

Constituted ; so that as in the flesh,
So also in mental powers, as by God
Ordained, man is of man and woman formed.
Each perfect in themselves, each the other
Perfecting ; with immortal souls endued.
And more, to the one united being,
To neither of themselves, power hath God given,
Of immortals progenitors to be ;
What high honour is thus conferred on man !
What a bond of union here exists,
A bond that makes mankind's whole race as one !
A link of soul as well as body joined !

In paradise, when God for Adam made
A help-meet for him, in Eve's creation,
How perfect then came forth the work of God !
And man, the being man, was then complete.
Before sin entered, no impurity
Was known ; but in perfection absolute,
Of body, heart, and soul, in God's presence

They did walk in Eden's beauteous light.
The tempter came, the evil one, and guile
So specious did employ, as to prevail,
And for a time o'erturn God's ordinance,
The subjugation of the body to the soul,
And of the soul to God ; and thus deranged,
What God made good, by evil influence
Was made corrupt, and the whole train of sin,
Lust, and pride, and anger, and rebellion,
Entered into man, and led him captive.
Then did the flesh against the spirit rise,
And Adam and his wife then first " did know
" That they were naked ; " and God's presence feared.

God loved them, and to them the promise gave
Of His redeeming power, which in due time
In JESUS was fulfilled, and so the man,
The being man, was once again restored
To purity, in body and in soul,
Where grace and faith in power are strong enthroned,

To quell the body's lustful appetites.
To the pure all things are pure ; so in place
Of unclean thoughts, the heart and mind and soul
Are filled with wondering admiration
Of God's deep wisdom, and His power divine,
In construction, faculty and purpose,
When male and female He created man.

God the angels hath created spirits,
And though to them sometimes by God is given
Visible appearance, material
Existence is not theirs ; they are spirits
Purely, no bodies are assigned to them.
To the animal creation, bodies
Have been given, endued with Nature's instinct ;
But to none, save man, an immortal soul.
Man is the central point of union,
Of the visible and invisible,
Of material and spiritual
Existence, and this in grade the highest ;

Revelation hath not told of any,
Nor hath been discerned by human knowledge,
In whom this glorious combination
Doth unite, but 'tis true, in man alone.
And then again, tracking the thought still on,
See how sublime God hath willed to make him,
That his nature should be the very link
Of all creation, the whole universe,
Whether of pure spirit, or of matter,
Unto God himself, in JESUS CHRIST ;
For JESUS was a perfect man on earth,
Of human flesh and reasonable soul,
As well as perfect God, the two in one ;
And in that perfect nature of the Christ,
Into the Godhead was received in heaven.
Thus God in man creation doth unite,
And man became united unto God.
Oh ! that we now could truly realise
The glorious nature of our being !
In JESUS CHRIST, our living head, to heaven

Exalted, and on earth the temples made
Of the living God, of life the giver
And the Lord, the Holy Ghost from heaven !

Man was created good, by his own will
He fell, to be restored by God alone.
Every created being doth to God
Allegiance owe, with all their powers,
To glorify and magnify His name,
His holy name ! so no one could redeem
Another, none ; JESUS the perfect man,
Perfect not only in man's true nature,
But in obedience, every tittle
Of God's law fulfilling, the sinless One ;
Alone the victory could achieve for man :
And as man He did it. Is it too much
Intruding into God's deep mysteries
To believe, that with the self-same powers
God did give to Adam, the first Adam,
With those very powers the second Adam,

JESUS CHRIST the righteous, did as man
In God's sight fulfil all righteousness ?
As by his will, to temptation yielded,
The first Adam fell ; so 'twas by His will
Upheld in holiness, and against all
Temptation proof, that the second Adam,
Jesus the Christ, for man the triumph gained.
Thus before God man's nature was restored
To favour, and God fully justified
In the first Adam's condemnation.
Thus was obedience rendered, and God
Will graciously vouchsafe us to regard
In Him who rendered it ; but there was still
A further need, a ransom to be paid
For sin committed, and He who was God
As well as man this ransom paid for us ;
So thus our souls immortal were redeemed,
And by His resurrection ours made sure.
With this glorious truth of man's high state
Of being, firmly grafted in the heart,

How do the things of earth to nothing sink,
Save and except as channels made for heaven.
Yet earthly blessings by God's goodness given,
Suited to our nature and enjoyment
Must never be despised, they are God's gifts,
And ever should be sought with gratitude,
Thanksgiving, and with prayer to use them right.
How little do we know of the unseen
Around us, and how little do we think
Of that we know, yet that we know is great,
However little it may be compared
With that which is; for the essential
Elements of all truth to us are given,
The facts; though not the how, why, when, or where.

First, above all, of God: His holy word
Hath told us "God is a spirit," by which
We understand a being quite devoid
Of all materiality, and which
In all its pure spiritual essence

Is perfect and entire, without body ;
For the Lord Himself hath said, " A spirit
" Hath not flesh and bones as ye see Me have."
Spirits do possess great capacities
Of attributes and powers ; God in his word
Doth show us that in Himself, holiness,
And truth, and love, and every perfection
Are infinite, self-existing, supreme.
Created spirits do derive from Him
Their being and their powers ; God created
All things, therefore He is their fountain spring ;
He made them good, for He is goodness, and
He cannot of evil be the author ;
Evil is the opposite to His will ;
The holy angels are in number great,
Mighty and glorious, and ministers
Of God's will, they too have degrees in heaven ;
So far we know, and that with all their powers,
God's glory is their aim and happiness,
Giving to Him that which He gave to them.

The good of man is their desire, Scripture
Hath said, "that likewise in heaven there shall be
"Joy over one sinner that repenteth."
Beyond this we know not ; how numerous,
Their power, extent, their celestial joys,
Employments, and holy avocations,
Their movements and appearance, and their place,
Are not within our reach, for they are not
Revealed ; but doubtless, their glorious throng
Our conception highest far surpasses.

But oh ! how some among them who were once
Holy in their creation, from the height
Of their once celestial blessedness
Have fallen ; and to a depth how fathomless !
Awful thought, beyond redemption's sphere.
How appalling 'tis to think of beings
Once so exalted, in pure happiness,
Endued with mighty power, rebellious
Against God their Maker, and so from heaven

Cast out ; and now so lost that their delight,
If such a word may be to them applied,
Is ever unremittingly to strive
To drag down to the same deep perdition
As themselves, the souls of men and women ;
And to mar God's work of man's creation,
And His love in JESUS in redemption.
But oh ! how futile is their labour, vain
To thwart God's plans ; they may destroy indeed
Those souls which to their vile temptations yield,
But they are powerless 'gainst those who love
And rest implicit faith in JESUS CHRIST ;
They quailed before His presenee while on earth,
And could not, dare not, disobey one word
From His most gracious lips, one look from Him.
They knew Him, and they trembled as they said,
“ We know Thee who Thou art, JESUS, the Son
“ Of God, art Thou come hither to torment
“ Us before the time ? ” and they obeyed Him.
No doubt great power is to them permitted,

How great we know not; but we do know this,
Their power to harm is controlled by JESUS;
And that the holy angels than they
Are mightier; and we do also know
Their power is but for a season short;
Our safety from the dark roaring lion
Of evil, is alone in JESUS, but
In Him it is both certain and secure.
Their awful crime which hath on them brought down
The dire doom of everlasting burning,
And the consuming fire of a will set
And sunk in the dark abyss of evil,
And of raging sin; ever consuming,
Never to be consumed, is not to us
Revealed; but our conviction and belief
Is sure and steadfast, that as God is love,
There is no one part of His creation
To which His love hath not extended free;
And so, is not that true which has been said?
That "love is written on the gates of hell."

Of the influence which angel spirits
In the world's affairs constantly exert,
We but little ken, and less consider ;
If our eyes were open their appearance
To perceive, ever we ourselves might see
To be surrounded by them ; an unseen
Conflict between watchful guardian care
Protecting us, by God's loving mercy ;
And the lying subtleties of deceit,
Throwing temptation under every form
Before us, infusing unholy fear,
And groundless doubt of JESUS' holy love,
Assaulting us, by the devil's malice,
Ever going on ; which though now unseen
Yet not unfelt, we may believe to be.
Thanks be to God that He that is with us,
Is greater than he which is against us.
So may we rest in perfect peace and trust
On JESUS, God over all, ever nigh,
The same yesterday, to-day, and for ever.

Trace back in the world's history its age,
Count it six thousand years nearly complete,
Oh ! what may that completion not produce ?
A thousand million human beings now
Exist on the world's surface, in each one
Dwells an immortal soul, never to die ;
The body dies, and to its native dust
Returns, to rise again at the last day,
But the soul never ; that lives on and on.
Man's days prescribed are threescore years and ten,
Some few do farther stretch the cord of life ;
How great the number where that cord is snapped,
And quick cut short ere life has scarce began ;
So is the average of life reduced
To thirty-three swift flying years of time.
A thousand millions ! three and thirty years !
Each one passing moment passing a soul
Away from earth, leaving the body dead ;
Thousands of millions—thousands of millions
Of eternal souls sped away from earth ;

And oh ! to what ? not yet unto that state
Of final consummation of their bliss
Or woe, that awaits them at the great day
Of judgment, when their bodies shall arise,
And with their souls again the perfect man
Shall form ; meanwhile their souls are sentient,
And it may be, that those who while on earth
Believed in JESUS, loved Him, adored Him,
And in pure faith rested their peace in Him,
Do love, adore, believe, and rest on Him
Still, but with no drawback of temptation,
And in faith strengthened by a purer light ;
Yet still a faith, which, the bright assurance
Of hope they had in life renders brighter
Still, yet only hope as yet, in patience
Waiting with joy the advent of their Lord
In glory ; looking unto JESUS, He
Who in humiliation gave Himself
To be their Saviour and Redeemer,
And at whose second coming to judgment,

Hope in fruition shall be swallowed up.
That theirs is now a state of blessedness
We know ; for to the thief our Lord did say,
“ Verily, to-day shalt thou be with Me
“ In paradise ; ”—again, St. Paul desires
“ To depart, and be with Christ, which is far
“ Better ; for to die is gain.”—The nature
Of that state is to us but little known,
How spirit may a spirit recognise
We cannot tell, but we can little doubt
That this is so.—Angels’ isolation,
Each to each unknown, admits not credence ;
Angels are identified by given names.
In God’s own word we read of Gabriel,
Of Michael ; it would be contrary
To the whole system of God’s unity
Of purpose, which so pervades creation,
To think the holy angels have no power
Of knowledge one of another ; do they
Not act in concord in the praise of God ?

Are they not all unto the souls of men
Ministering spirits? must they not then,
In that ministration, the faculty
Possess of discerning spirits? and if
Of men, then surely each of each other.
God is a spirit, and knows all spirit :
The archangel Michael Satan knew,
When for Moses' body he contended ;
Therefore there is, under the power of God,
A mode, whether by some affinities,
Which the place of actual vision take,
Or whatever other means we know not,
By which one spirit may know another.
This then of angels to be true is held,
And if of angels, doth it not follow
That the souls of men, who have entrance found
Into paradise, there may recognise
The souls of those so dear to them on earth,
To whom like entrance hath by God been given :
Holy David said, " I shall go to him,

“ He shall not come to me ; ” consolation
Blessed to be drawn from this grounded hope.
Angels, as instruments of God, regard
Us here below ; but whether it may be
That souls of those departed from this world
Have cognisance of those that they have left,
Is not for us to know, because to us
It hath pleased God it should not be revealed.

Oh ! agonising thought—there are some souls
Who do not rest in Jesus ; how remorse
Must tear them, when all before is dark
And gloomy, when they see that salvation
Which they spurned on earth now to them become
All but hopeless ; yet a lingering hope,
Paling with its own dim most feeble light,
May yet remain even to them until
The Judgment Day ; when the dread words shall sound,
“ Depart from me, ye cursed, into fire
“ Everlasting, prepared for the devil
“ And his angels ”—dread anticipation !

They too may each other know ; how bitter
Their feeling of reproach 'gainst those who led
Them wrong : and now repentance all too late !

Such the spiritual world may be, nay,
May we not say that such it really is ?
If then such high, exalted interest
Pertains to man, so above all beings
Created by the loving will of God ;
Heaven for his home ; Eternity his life ;
Holiness and truth, purity and love
His bliss ; God's glory his sole aim in view ;
Where sorrow is unknown ; sin never comes ;
Where peace dwells ever ; and all is love, love
Of Jesus ; seeing His holy presence ;
The virtuous affections of the heart,
The intellect of mind, the perception
Of the soul, and every noble power
And capacity, in our risen life,
In body as in soul, ever consonant

In all things to the will of God most high ;
And all enlarged, and progressively
Enlarging, deepened and deepening,
Heightened and heightening eternally ;
If such then be man's holy destiny,
So glorious, high, so never fading ;
So happy, so blissful, and so blessed !
How woful is the will, how hard the heart,
How blind the sight that rejects such blessing !
And yet this bending of the will on earth,
This softening of the heart, this lighting
Of the sight to see, know, and realise
The things that belong unto our peace,
Must be from God, and by His grace alone.
Man's power is powerless, but powerful
Through prayer, which is the blest communion
Of the soul with God, bringing grace from heaven.
Thus the gates of Heaven open wide are flung,
And all who will may freely enter there.
For God is more free to give than we are
To receive ; He tells us to ask and pray

In the name of JESUS CHRIST, believing,
And we shall never ask or pray in vain.
JESUS hath said, "All things whatsoever
"Ye shall ask in prayer, believing, ye shall
"Receive;" and "Ask, and it shall be given you."
Oh! hear Him expostulate: "Ye will not come
"To me that ye might have life;" and again,
"Why will ye die, O house of Israel?"
The souls of men are precious in God's sight,
'Tis not His will one single soul be lost.

With an inheritance so ennobling,
So enduring, with joys so passing thought,
Is it not wondrous that the world should find
So apt an emblem in that little child?
How dark the influence, perverse the will,
Which mankind so blinds to their own true good;
Which makes so many grovel to possess
Heaps of earth's dust, gold and silver called,
To which by the world's usage power is given.

Some gather it simply for the dust's sake ;
Others make their hoard, that it may the means
Be made of ministering to their vices,
Whether of pride, ambition, or of lust
And worldly pleasure, giving to the flesh
Full sway of every sinful appetite.

Others by habit, want of thought, plod on
In a prescribed track, set by their fathers,
Careless of aught beyond their daily wants,
In their own way, indulging ease, and what
In their sight is man's whole duty, to leave
A fortune, as 'tis called, for their children.

Others, who seem reckless of the world's wealth,
But at heart love it, dash out right and left
With boldness in its schemes with such success,
As if of fortune they were children born ;
These dispense their gold with a free hand, but
On no principle, save unto themselves,
Though in appearance 'twas for others' good.

Others there are who toil and labour, who
Early rise, late take rest, and eat the bread
Of carefulness, who wend their way through life
Respectably, but never think of God,
As He to whom their doings should be wrought.

Some of another class, to whom treasure
Has been committed without toil, stewards
Of God's gifts, but who hold them not of God;
With these and other classes yet, their heart
Is with the world, like the child's boundary
Of desire, 'tis themselves to gratify;
And they look not beyond the heap of dust
They make, and its subservience to their will.
Such is the case with multitudes; these all
Do place their souls in fearful jeopardy.
Oh ! if from the world's dream they should awake,
Ere their life doth close ; and eternity
Enter on their soul's thought, there is One in heaven,
Who, like the Father with the prodigal,

Will run to meet them, if with repentance
They will wholly cast themselves on JESUS.

Riches are God's gift, and in their abuse
The evil lies,—not intrinsically
In themselves; like all other stewardships
By God to man committed, use them right,
And they the means of much great blessing are
To the possessor, and to all around;
They are a trust, which faithfully obtained,
And faithfully applied, brings down reward
From heaven, in time and for eternity.
So riches are no bar to heaven, neither
Is poverty a passport there, but all,
Rich or poor, who to God's glory live,
Shall surely find in Jesus, happiness
Eternal, heavenly riches, past all thought.

God grant we all, while we have time, may look
Beyond the world to that which is to come;
God forbid one sinner should pass judgment

On another ; no, rather let us all,
As in our power lies, strive for each other,
As well as for ourselves, a helping hand
To give, onward to carry us to heaven.
God is Love ! in His love may we find peace,
And in our own hope, may we hope for all.

IN REMEMBRANCE OF MARY.

O CHILD of Heaven, fair and bright,
O dearest Mary, should it be,
That, dwelling in most holy light,
Thou art permitted near to me :

Were thy blest presence to us known,
While to earth's cares we still are bound ;
Thy spirit pure regarding home,
Where once thy joys and cares were found :

If with thee our joys are blended,
Though on earth, and thou in heaven ;
Peaceful resting, sorrow ended,
How great to us the blessing given !

We cannot tell, it may be true,
God grants this blest communion ;
To minister as angels do,
To those in saintly union.

Praised be God, thy peaceful rest
Is safe for ever and secured ;
Without us, thou art ever blest
In JESUS CHRIST thy Saviour Lord.

Not thine only, Mary dearest,
But thine own dearest brothers too ;
And infant love, sister sweetest,
The bliss of heaven share with you.

'Tis JESUS' love on which we rest
This hopeful trust of mercy given ;
On JESUS' grace, that ye are blest
With rich inheritance in heaven.

Hope, joyous hope, bids us look on,
Press toward the mark of our high prize ;
When parents, children, may be one,
And none be wanting in the skies.

'Tis wise, 'tis good, 'tis holy love,
God's mysteries to us are hidden ;
When we shall reach those realms above,
Then to our souls shall light be given.

DEPENDENCE AND INDEPENDENCE

DEPENDENCE AND INDEPENDENCE.



ON Thou Almighty Power, the Great First Cause,
 Who holdest in Thine hand the universe,
 Whose power none can deny, for all must own
 Effect and cause, whate'er that cause may be ;
 Ever vouchsafe Thy holy Church by grace,
 To know Thee as Thou art, the source of power,
 Truth and love, supreme Creator, God alone :
 Eternal unity in Trinity,
 Trinity in unity, manifest
 In all Thy Godhead's fulness in JESUS
 The Christ, King of Heaven, Ruler, Lord of all.

O God, we bow before Thy awful throne
Of glorious majesty, and ever
In humble prayer, beseech thy holy guard
And keeping, to preserve us from the sin,
The proud fatal sin of independence
Of Thee, and of Thy revealed will and word.
This may have been the sin of angels fallen,
As dependence surely is the vital
Blessedness of those who in God's favour
Stand;—that there may be an independence
Personal, constituted so by God
Himself, as in the gift of man's free will,
Is true, to choose to rest on God or no ;
That independence is ordained by God,
And that which He ordains cannot be sin.
If God's gift given to man for good be made
By man of his own ruin the self cause,
It lies in the abuse and not the use ;
Though the right use can be by grace alone,
Which grace can ever be obtained by prayer.

So do we see there may exist a state
Of conditional independence ;
A state wherein the power to act aright,
Or wrong, is given ; the power being derived
Creates dependence, thus one source of power ;
And if the act be good, it is by grace,
Thus dependent, so one source of goodness.
But if the act be evil, 'tis an act
Of the free will, casting away the good,
And so an act of independence is ;
Thus the relation between God and man ;
To God all power and goodness, yet to man
A power permitted, from God's will derived.
And this phase holds good, or from God to man,
Or man unto his fellow-man, the same
Principle exists, and exemplifies
The Scripture maxim in the light of truth,
"The powers that be are ordained of God."
God some men has placed, in respect of others,
In conditional independence ;

They may act right, then 'tis by grace alone ;
They may act wrong, then 'tis their own free will.
Every being with some power is endued,
Some more, some less, more or less, all from God ;
If all did use it right, it would result
In perfect harmony, and every part
Of man's social state, into the other parts
Would so fit in, to make a perfect whole ;
Not by folly's notion—equality—
But by the exercise of those powers
And faculties, or gifts of worldly power,
Which God in various extent to each
Has given, in mode and time and circumstance ;
Producing all those various degrees
In the relations of this earthly life,
Which ope so wide a field for love and faith.
Thus, in the good ordinary action
Of its exercise, some to influence
Would rise, some to a lower grade descend,
As their endowments, and capacities,

And opportunities afforded them
By God, to their advancement may lead on,
Or their lot placed in a more humble sphere.
It needs not stretch of boundary prescribed
To give to every man his proper place.
The inherent nature of mental power,
The strength of man's physical condition,
According as their gift may be, themselves
Are quite sufficient, though in accordance
Perfect with God's will for their use designed,
To raise one man, another to depress,
And so produce an ever-changing scene.
God's constitution of society,
Like all His other works, is very good :
When marred by sin of man, then evil reigns.

Independent God every man has made
Of his fellow-men to be, inasmuch
Their powers are not derived from them, but God ;
But He has made them all dependent too,

Each on others, with assigned duties
And limits ; from the king's authority,
Through every grade of life, to every age,
Down to the poor cotter's crying infant ;
Thus is man, in power, as 'tween man and man.
Bounded by duty, at once dependent
And independent of and on the rest ;
So true it is, that now and for all time,
Whether of empires, or of social life,
“ The powers that be are ordained of God ; ”
And in their station, be it what it may,
Their duties are co-relevant with power,
To them on whom they lean, or lean on them.
No power is absolute, no subjection
Due, man to man, from all conditions free,
And those conditions are the law of God.
So long as each therein his duty does
To God, the duties to his station due
By others, as by the command of God,
That must the rule of every duty be,

Should by all ever be fully rendered ;
Whether to the king as supreme, or to
The labouring father in his own home.
Obedience to power in possession,
If rightful used, a bounden duty is,
Let whoever be, by whom 'tis wielded ;
So that as all power is conditioned,
And those conditions are decreed by God,
With limits and extent as he permits,
Subject to his ordinance, and controlled
By Him, the apostolic words are true,
“ The powers that be are ordained of God ;”
Not for tyrannising use, neither for
Rebellion to authority that is ;
Not to exact a blind obedience,
Nor to rise up in disobedience,
But in all things fulfil that golden law,
Each in your station do to another
As you would that other should do to you.
Dependence and independence balanced

Truly would work to the world's happiness;
Their boundaries o'erthrown, God set at nought,
Becomes the fruitful source of misery,
Anger, and pride, and every boundless sin.

What did from God cast our first parents off?
A straw before the wind its current tells;
To eat an apple were a trivial thing;
True, but if in eating of that apple
Or no, man's rebellion or submission,
Obedience or disobedience,
Were involved, 'tis not the apple eaten,
Or not, as a thing of itself worthy
Of account, but of importance great,
As the test and touchstone by God ordained,
Whether the creature He had made should be,
With free will, holy and obedient,
In blessed happiness; or, rebellious,
And indicating by a simple act
The token of rebellion, that spirit,

Which would tell out from that one little seed,
A line of evil to eternity.
To eat that apple was to disobey,
To disobey was to exert a will
Against the Giver of that will, and so
To lose the blessing which dependence gave,
And to incur the curse, the penalty
Brought down by that act of independence.
Incalculable loss ! the elements
Of happiness all gone, perverted quite,
Good turned to evil, rectitude to sin,
Pure, holy love in all humility
Trod under foot by pride's usurping throne ;
The conscience, self-condemning, could not brook
God's presence, that glorious source of bliss,
But vainly slunk to hide its guiltiness,
And to seek weak refuge in concealment.

From God dependence and independence
Both do spring ; and though in reality

As unto God, no true independence
Can there be, whether as from man to God
Himself, or from man to man, his fellow,
Yet, practically, by the ordinance
Of God, in wisdom, the two states exist.
He hath permitted them that men may do
Their duty willingly, not of constraint,
Ever by grace when done, free will when not.

The love of independence is replete
With danger; it unlinks the chain by which
Man rests on God; impairs and oft destroys
The girdle of society, the cord
Which interweaves among mankind,
Binding them together with advantage
Mutual; and disorganises all.

As between God and man there do exist
Two principles, antagonistic, yet
When within their fixed boundaries controlled,

Are in accordance found to be ;
So do the same exist 'tween man and man,
In their relations to each other here.

Independence is a power given by God,
Closely bound up with the free will of man,
And in its train responsibility ;
In that precise degree man is endued
With position, power, giving him command
O'er men and things, so far he may be called
Independent ; as others stand to him,
Less endued than he, so he stands to those
To whom a greater power is given, and so
He may be called dependent ; each and all
Have some degree of power in their own will
To exercise, thus are independent ;
But each and all do owe allegiance
To some other, and thus dependent are ;
Moreover none can stand alone in power,
The rich man needs the poor man's hand to work,

The poor man needs requital from the rich ;
Not only so, but each one, rich and poor,
Independent individually,
Is to the body of society
A debtor, and society to him
Is indebted in return ; in exact
Proportion to the clear poise of duty
Responsibility its right assumes.

The constitution of society,
Graduating from wealth to poverty,
From power to weakness, from erudition
To the unlearned, as ordained by God,
Is doubtless wise and good ; degrees of men
Would seem to be God's plan ; if all did well
In their respective stations, human lot
Of happiness might be found equipoised
More truly than men commonly do think ;
That happiness, 'tis true, might of a caste
In some be higher than in some others,

The scale not resting in a man's riches
Or his poverty, but in the nature
Of his mental character ; that idea
May be regarded in a point of view
More abstract, and it might be found to be,
If all did well, the happiness of man
Considered merely as to earthly wants
Was so disposed, suited to each man's state,
As that their shares were nearly equipoised.
Who perfect acts aright ? Truth answers, none ;
Confusion comes, and wrong takes place of right :
As far 'tis done, 'tis done by Christian men,
Who both obey and rule with meekness calm.

The truest independence upon earth
Is that of blessed Christian liberty ;
The faithful Christian lives to God alone,
His works on earth are done as unto Him,
He rests on Him, and knows on whom he rests,
Of all events Disposer, the supreme ;

He looks for peace and rest not here below ;
For lasting happiness he looks to heaven,
There is his home, and there his chief delight ;
He prays to God to overrule his course
In life, first to God's glory, and then next
To his own heavenly welfare, his trust
For daily need's supply securely rests
On Him who is almighty and all good.
His happiness and hope are not in wealth,
Or power, thus if he hath them not, his mind
And soul, set as they are on better things,
Can readier bear the disappointment
Of the world, and all the world's power can give.
He knows he cannot thus be blest, unless
He strive to please his sure dependence—God ;
This can he do alone through grace, by prayer,
So he ever prays to God in JESUS,
JESUS in GOD, through JESUS CHRIST, his God :
In whom dwells the fulness of the Godhead
Of the Father, the Godhead of the Son

In the same fulness, and the like fulness
Of the Godhead of the Holy Ghost, one
Undivided Trinity, all in JESUS.

Resting on Him, without whom no sparrow
Falls, ever looking up to Him, he sees
His hand in all things, the events of life
He knows and feels are under his control,
He feels his weakness, is sometimes deprest,
God is not less then over him for good ;
He resorts to prayer, he finds it wandering,
But still he prays, and prays more earnestly,
And his prayer is answered by light and peace.

He feels it difficult his way to see
In his day's path, as regards earthly things
He thinks his way is right, believes it given ;
Others think it wrong, he appeals to Heaven
For guidance, and fears not Heaven will guide him.

He is blest with untold earthly blessings,
He knows that all good gifts do come from God,
And he holds them, uses them, as God's own ;
The blessing in such use is his, made his
By the very nature of God's goodness.
He is by sickness brought to verge of death,
His powers gone, the world from view fast fading,
He knows he leaves behind those to him dear,
The constant object of his prayers, whether
In weal or woe, in God his Father's hand ;
If 'tis the first, who them can keep so well
From prosperity's deep snares and dangers ?
The last, 'tis to the God of the widow,
And to the Father of the fatherless,
He in sure faith confides them in his prayer.
He loves God, and he prays to love Him more,
He lives by faith and prays for its increase.

If his lot be poverty, from competence
Cast down, he strives by penitence for sin.

And thankfulness for mercy undeserved,
Still to seek in God, strength, peace, and blessing;
And not to plungè anew into the world's
Vortex, for the world's sake, and in his heart
And mind to fix his hope on wealth regained,
And on his own powers to rest to do it:
But in his heart to feel that blessed trust,
“Though He slay me yet will I trust in Him.”

If from an open hand and willing heart,
Which under circumstance seemed justified;
If from erroneous judgment, if from
Too much self-confidence, if from a want
Of due consideration, by a zeal
Too ardent, he has been led on to action
In a course, however motives just and right
Might be, yet unto himself and others
Deeply injurious, he feels his faults,
And prays to God forgiveness for himself,
And that He will bless with good recompense

In double measure, unto each of those,
To whose injury and sore detriment
He has been the real though unwilling cause.

The faithful Christian earnestly doth strive
That middle course to hold, in exercise
Of all the talents, power, and position,
God has given him in life, so as to steer
His bark in all its right relations, just
To those whom God hath pleased to place above,
And equally to those whom the same God
Hath pleased beneath him in their course should walk.
Thus in every phase of man's mortal life
Is the blest state of Christian liberty,
By dependence the most perfect upon God
For all his needs, whether for earth or heaven,
Verily, independence the most real.

There is no human being lives on earth
Who does not occupy some middle state,

Invested with a power ordained of God ;
To the powers above him owing due respect,
Willing dependence, and recognition
Of God's hand, in His having placed them there :
And to those whom God has made dependent
Upon him, he is, before God the Lord,
Responsible to exercise his power
With justice, gentleness, love and mercy.
The high to low, the low to high are bound :
By these ordained rules of God most high,
Though 'tis given to the high to have control,
On other's labour they are dependent ;
And though the poor man on his labour rests,
His work is free, God made him not a slave ;
His labour is a duty for his good.
And though the ever-changing scenes of life
Do constant vary each man's relation
To all others, the self-same laws prevail.
The breaking of those mutual laws, both
Of dependence and of independence,

Of man's misery is a fruitful source,
Springs out of sin, and leads to sin again.

No mortal lives in whom existeth not
Both principles, in less or greater power ;
When rightly exercised they are a chain
Of mutuality 'twixt man and man,
And to the good of all most clearly tend ;
But independence, when permitted range
Of exercise, the will of man perverse
The sovereign dictator of its limits,
Then the chain is broken, each link disjoined,
Man becomes the adverse of his fellow ;
Ambition, pride and selfishness, anger
And strife, dire feud and animosity
Spring up in rampant strength, and carry on
Its victim to the depth of untold guilt.
How wrong may independence be applied !
In the world's acceptance of its meaning
What is it but indulgence of self-will ?

To act without concern or thought of those
By whom we are surrounded, and to care
For one's self alone ; never regarding
What is right as right, but simply looking
To the right of power, for aggrandisement
It may be, of self or children ; perhaps
For pride, to appear great in the world's eyes ;
Too often shown in angry temper's mood,
In malice or revenge, or fearful spite ;
Under the guise of holding manly right.
Sometimes it takes another course, and flies
To sensuality, and hideous vice ;
Or the soul to drown in sheer drunkenness ;
Or becomes lavish on some pet idol,
Be it what it may, and squanders freely
On his own humour, or for such purpose
As it pleases him, those good gifts and powers
Committed to his trust to give account.
How are the comforts of a home destroyed,
By the wayward use of independence !

Harshness and often tyranny take place,
And disobedience, and jealousies
Arise, and love is cold, and confidence
Impaired, the unison of blood is lost,
Where all, as one united, ought to be.
Contemplated on a scale extended,
How dreadful are the evils to mankind !
Whence come wars and wide spread desolation ?
Come they not hence ? of man's unlawful lusts,
Leading men on, self-will to gratify,
Hardened and blind as to the means employed ?
Come they not all of men's discontentment
With the good gifts of God to them assigned ?
Surely it is the casting off control,
Not bending where God would that we should bend ;
Surely it is the tyrannising use
Of powers conferred, where we should use them well ;
Surely 'tis this use of independence,
In the world's sense, on our evil nature
Grafted, that is at least one fruitful source
Of the world's misery and wretchedness.

Not so dependence ; there, every link
Of the great moral chain is in its place ;
Those below do hang on them, they hang on
Those above ; and all consist together ;
The very act of each dependent one
Keeping his place, does in itself involve
The independence true of those on whom
They do depend ; they are two parts of one ;
And this holds good of all change possible
In the affairs of men, whatever state
At any given moment may exist,
If from that moment all would act aright,
On this true principle, though wrong before,
The product would be peace and unity.
Equity would hold her scales in balance ;
The same mind which to its superiors
Would deference yield, with all willingness,
Would also to its own inferior
So justly use its power, and so temper
All its acts with kindness and with mercy,

That free good-will would ever circulate
Through all the varied forms of social life.

As undue independence genders pride,
And is the fruitful source of evil great,
So due dependence of humility,
Of happy meekness, and affectionate
Association, a true promoter
Is; one of every sin is capable,
The other to all virtues consonant.
And more, the one by setting God at nought,
Rebellion is, and dislocates from Him ;
The other, on God resting, all in all,
Through meek submission exaltation gains.

But oh ! 'tis but too true, evil doth so
Beset us—within inclined, and tempted
From without, this blest state of unity
Is scarcely to be hoped for here below ;
Hereafter, in another, better state,

With risen bodies, it may perfect be.
But like all other righteous principle,
Though to perfection it cannot attain,
By reason of our sin and man's self-will;
Though it be so far distant from that point,
That in the world's practice, the distance is
As from east to west, or from north to south;
Yet it is manifest, if rightly drawn
That principle has been, that on each one
A bounden duty lies, with earnestness
To strive, by aid divine, to carry out,
As far as infirm nature will allow,
The blessed rule of doing all to God,
As one who has to give account at last;
And so in every man his neighbour see,
And whether than himself richer he be,
Or poorer, higher or lower, always
To do to him as he would be done by.
Thus, through grace, his equilibrium
To maintain, a true servant to his God,

Using his talent justly, oppressing
None, and yielding to all the meed their due.

Let none to greatness think they raise themselves
By despising those below them ; oh, no !
True greatness lies to serve the King of kings ;
Did He despise the poor ? or value set
On the world's wealth ? Oh, no ! He loved the poor !
And let not those whom God hath humbly placed,
Think that they raise themselves by murmuring
Outcry ; and unfounded allegation
Adverse to those, by God's will, over them.
So far as either class transgress God's laws,
They surely seek their own unhappiness ;
So far as either to His laws conform,
They meet His smile, and in their hearts find peace.

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GLORY TO GOD

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GLORY TO GOD.



WHEN finite beings strain their utmost strength
To glorify the source from whence they sprung,
How feeble is the effort, when compared
With their lofty theme of aspiration !
Increase to render to infinity
Were impossible for finite power ;
Yet God permits creation His glory
To declare, and glory render back to Him,
And graciously ascribes unto Himself
As creation's yield, that which is His own ;
Dispensing bliss and blessing through the act.

Glory to God on high, in highest heaven !
Be sung by angels and by men, in time,
And through eternity ! Let all the worlds
On worlds, ten thousand times ten thousand more
In number, and ten thousand times again,
Rolling in that vast arc on every side
This world surrounding, in the breadth of space
Illimitable, with all their glories
And their beauteous grandeur, in loud song
Of harmony exalt their maker, God !
Let them eternally adore the Lord !

Oh praise the God of Holiness and Love !
Praise Him that these most heavenly attributes,
In revelation of Himself do take
Pre-eminence ; in the development
Of His power and might, in divine wisdom,
In the glad tidings of man's salvation,
In the blessedness of heaven, the pure bliss
That reigneth there, and evermore shall reign

In the celestial hierarchy ;
In the soul of man, for heaven designed,
In all God's ways to man, and above all,
In redemption, that great and blessed work,
How gloriously do these attributes
Shine forth ! they seem to be the very soul
Of all God's acts, and so pervade all else,
As to inspire such power and pure beauty
In all the rest, and so predominate
By their infusion, that it would appear
To be His chosen way, the character
In which it best hath pleased His sacred will,
Creation should eternally adore the Lord !
Holiness ! comprehensive word of words,
Embracing in its holy influence
(What word but holy can express itself ?)
All other attributes of God ; 'tis not
An isolated attribute, but one
In which all others centre, 'tis with love
Combined, holy love ! that demonstration

Of Himself to which other attributes,
Equally in their glory infinite,
Do seem to lend their aid, to glorify
God in His Holiness, and in His Love !
Almighty is God's power, infinitely
Deep His wisdom, unerring in His truth,
Magnificent in His stupendous works,
Marvellous in order of their greatness,
And marvellous incomparable
In their minutiae, in form and beauty
Surpassing exquisite, adaptation
Wondrous perfect, goodness in every work,
Majesty in all, of great compassion,
And ever in all things just and righteous !
But oh ! what gives to power, and to wisdom,
And to all the great glorious display
Of God's works and ways throughout creation,
And in that most stupendous work of all,
Redemption, their excellency sublime,
But that they are all begun, continued,

And to end in pure Holiness and Love ?
Doth not God's word that description give
With which He is best pleased, that " God is Love ?"
And, " Be ye holy, for I am holy,"
Is His blessed injunction and command ;
The High and Lofty One inhabiting
Eternity, and " whose name is Holy !"
And again, how strong the declaration,
" Without holiness no man shall see the Lord."
So should holiness be our heart's desire,
And so love ever present in our breast,
Remembering we are to be like JESUS,
And so eternally adore the Lord !

Blessed JESUS, by whom all things consist,
Upholding all things by Thy power divine,
In whom the fulness of the Godhead dwells,
Thine is the kingdom, the power, and glory,
Now, for ever and for ever, amen !

Systems of the universe, dazzling suns,
Pale, placid moons, ye bright rolling planets,
All ye stars of light in beauteous order
Ranged, in the vast rich canopy of heaven,
Centres may be of circling worlds unseen,
Innumerable ; ye flaming comets
Wonder exciting, traversing your course
Assigned, not one devious step permitted ;
All ye created spheres, of whose glories
Our dim sight but bright sparkling specks can see,
Ye that are visible to mortal ken,
And ye, may be a thousand millions more
Invisible, rich in brightest splendour,
A mighty majesty of rolling worlds ;
Praise ye your maker, God, most holy God !
All His will beneficent obeying,
By whose almightiness ye were and are,
And at whose pleasure ye were created,
By whose power ye are in your course restrained ;
Let your loud voice resound from star to star,

One to another telling out His glory,
As in your orbits grand ye onward sweep,
All in rapid movement, wheeling
Your mighty masses, and revolving too
On your own imaginary axes
With such precision and exactitude,
That not the time of one electric spark
Doth vary in your motions as ordained,
But all in order wondrously consist,
Till the accumulated song of praise
Swells in its echoes to infinity,
And thus eternally adore the Lord !

Were we to try and stretch conception's power,
Of God's restraining rule withdrawn, leaving
To a million spheres their given impetus,
How awfully terrific, past all thought,
Would be the crushing crash of meeting worlds,
Shattering and shattered, in fragments hurled,
Broken, hither, thither, till collision

On collision, such dire destruction and
Confusion made, they would be worlds no more.

Or were it thy will, O God, utterly
The whole creation to annihilate,
One single instant would fulfil that will :
Eternity to come would be as past
Eternity once was, when Thou alone.
In all thy glorious infinity,
Wert equal fulness, before creation,
The same yester-day, to-day, and for ever.

But such is not thy will, we surely know
From Thy revealed word ; or to withdraw
Thy loving rule, or to annihilate
The glorious works of Thy hand divine,
Though for man's guilt, no sentence were severe.
For Thy forbearing love we praise and bless
Thy holy name, and fain would glorify
Thy majesty ; God grant to us thy grace

That in our hearts we now and ever may
Our praises sing, Glory to God most High !

Oh universe, in thy grandeur exalt
And worship God ! and not in thy grandeur
Only as a whole, but thy elements
Unto His Glory also shall redound.

O thou light and heat, whose radiant power
So universal is, that without thee
Nature herself would die ; thou, by God's law
One animating principle of life,
Who dost foster into being countless
Multitudes ; thou who sheddest thy bright beams
O'er all creation, and whose rays diffuse
Such glorious effects, such varied tints,
Such beauteous colour, such resplendence
In the heavens above, in the earth beneath,
In every form and feature nature's face
Exhibits ; cheering with thy brilliancy

That which were dull without thee,
And wonders working by thy wide influence
Benign, inscrutable, far, far beyond
The point which man can reach and penetrate;
In this our day unfolding unto us
Marvels that tell how little we do know;
Thou, who in electric power wonderful
Art the chief agent, in the lightning's flash
Terrific, grand, sublime and beautiful;
Or, in the slender wire doth thy presence
Clearly demonstrate, giving power to man
Till now by him unknown, and even now
Not comprehended; thou, who dost eclipse
In one moment the studied art of man,
The truth portraying, dwindling to nothing
Man's puny efforts as compared with thee,
Though the cost of years in toil and study;
O wonder working power, in the silent
Exercise of thy universal good,
All glory, glory give to the great God,

Who spake the word, "Let there be light," and light
There was, thus by Him thou wert created !

O thou wide-spread sea, whose voluminous
Expanse o'er more than half this globe extends,
Teeming with life, with depth unfathomable,
In thy stormy rage so magnificent,
Tossing the angry surge, now mountains high,
Now to the hollow deep, lashing the rocks
With foam, and rolling dashing on the shore,
As if again to overwhelm the earth,
Thy huge swelling billows so gigantic,
Each wave would seem itself to be a sea ;
In the gentle motion of thy calmness,
With sound so soothing, rippling on the sand ;
In the order of thy tides and currents
From pole to pole, and the circumference
Of the earth embracing ; bleak north and south
Your mighty icebergs floating off, double
In depth below to height above, leaving

Your frigid homes to seek more genial climes
Ill suited, and find your own destruction.
Thou highway of the nations of the earth ;
Thou recipient of all earth's waters,
In exhalation giving out again
That which the rivers freely gave to thee ;
Feeding the atmosphere, and forming clouds
Of towering grandeur to drop their fatness
On the dry ground, and having fertilised
Earth's surface, once again return to thee ;
So in thy circlet, working as ordained,
Praise ye the Lord, and glorify your God !

Ye winds and tempests, and ye hurricanes,
Instruments of destruction and of good ;
Ye soothing, balmy, whispering zephyrs,
So sweetly giving to the mind repose,
And in thy vibrating power, such sweet sounds
Of stirring music to the ear doth bring ;
Ye pure snows, each flake in varied beauty

Crystalline, emblem of heart purity ;
Ye showers so gentle, nourishing the earth,
Life giving, as God's Spirit to the soul ;
Ye ice and pelting hail, ye mists and dew,
Roaring cascades, fountains, and bubbling springs,
Each in your place to good contributing ;
O thou blue ethereal sky's expanse,
Upward through which man's thought ascends to Heaven ;
Thou loud thunder, reverberating,
Crashing in air with crackling suddenness,
Striking with awe as 'twere the voice of God ;
O thou clouds in majesty and beauty
Ever varying, sometimes portentous,
Sometimes in radiant light effulgent,
Honoured by thy Maker's use, when to heaven
He ascended, and so again to be
When in His glorious second advent
In the clouds of heaven He again shall come.
So may the throng of angels and of saints,
As clouds of splendour, fill the gorgeous sky.

O all ye works of the Lord, excellent,
And exceeding wonderful, magnify
And praise the Lord, and glorify your God.

And now, O earth, thy God doth call on thee,
In all things Him to worship and adore;
He gave thee all thy marvellous powers
And capacities, He knows thy frame-work,
Praise ye Him, for He made thee what thou art !
He framed thee out of nothing, each atom
Of thy multifarious substance, deep
To thy centre, thence to thy surface fair,
In wisdom occupies its place assigned,
Fulfil that mission which His will has given,
Must obey his laws, and so for ever shall.
Though for the sin of man now under curse,
And so must be, until baptismal fire
Its purifying work on thee hath wrought;
Yet thou art redeemed by Him that made thee,
The morning star of thy new creation

Will soon arise, and then thou shalt shine forth
In pure loveliness, unknown before.

Ye mountain ranges spread o'er all the earth,
Your lofty peaks raised high above the world
Around, pointing like the church spire to heaven,
Reminding us that our true home is there ;
Ye fruitful vales, rich in luxuriance,
With flocks and herds, and corn, and fruits, and flowers,
Nurtured by flowing rivers, brooks and streams,
Apt emblem of the Spirit-nurtured soul ;
Ye mighty caverns, hollow depths unknown,
Ending may be in one great vacancy ;
Ye volcanoes, craters, burning mountains,
With terrific power belching to mid air
Your fiery entrails, leading the thoughts
To that deep dark abyss of fire and woe,
The doom of those who will not come to God :
Tell out your Maker's power in sounding praise !

O world, at the beginning God did thee
Create, the order of thy creation,
And of all created things, doth to him
Alone pertain the knowledge ; we know not ;
Nor to our salvation is it needful
We should know. It may be that changes great,
Through many ages, on thee have passed,
So doth thy crusted surface indicate ;
But this we know most truly by God's Word,
The race of man from Him existence had
On earth only six thousand years ago :
Suffice it ever unto us to know
That which God giveth ; all our powers bending
His wisdom and His goodness to descry,
Not into things inscrutable to dive.
Thou art wonderfully made, the riches
Of thy substance, or for use or splendour,
Are inexhaustible ; from within thee
Come forth silver and gold, the brilliant
Sparkling diamond, and all precious stones,

Emblems of that more precious than yourselves ;
Thou givest the iron and brass, metals
Of all kinds, stones, and beauteous marbles,
Useful coal and every kind of product,
Like the talents to our trust committed,
All are for some good purpose to be used.
And thy life-sustaining surface is fraught
With gorgeous beauty ; thy forests vast,
And varied foliage, speak loud terms of praise ;
Thy pastures green and fair do tell of peace ;
Thy fruits, the inner life with so much care
Preserved by substance round, and to man's good
So conducive, do of the inner life
Of man remind us, wrapt up in Jesus !
From thee alone doth man his food derive,
And not man only, but all living things ;
Thou art the fruitful mother, giving bread
And nourishment to all who ask of thee
Thy produce for their labour, so plainly
Uttering the truth, that He by whose power

Alone thou yieldest for the body's life,
Is for man's living soul more free to give
That living food than we are to receive ;
O earth, earth, with all thy powers magnify
And praise the Lord, and glorify your God !

O all ye living creatures on earth's face,
Come ye and raise your living voice to heaven,
In your wondrous forms and instincts, your strength,
And power, your sagacities, your beauty,
Your innumerable varied species
On earth, in earth, in water, and in air,
Ye countless millions of every figure
And of form, from gigantic to minute,
Each one without exception, as perfect
As if that one were the sole work of God ;
With habits, and capacities, and arts,
So fitted to your end designed, and each
So in creation placed, that every niche
Is filled, and such a perfect whole is framed,

That in the chain there no disjointure is,
But throughout the range of nature's kingdom,
Every creature, every plant, each atom,
Is a link set another link within,
So gradual, and yet so true, that while
Your name is multitude, your name is one :
So with one voice give God your Maker praise.

'T were vain the attempt creation's wonders
To describe, it is one great miracle,
In all its parts, its workings, and its end ;
We can but glance its wisdom, manifold,
Whether in the structure of an insect,
God's mighty army, when he calls it forth,
Or in those developments of beauty,
Or of strength and wondrous adaptation,
In fish or fowl, in animal or flower,
Which seem more manifest, or in those
More hidden workings which philosophic
Science oft essays to trace ; one and all

Are demonstrations of almightiness,
In love and goodness ever exercised,
Deep, fathomless, yet clear as daylight truth.
Oh ! then let all that God has ever made,
His praise declare, and glorify His name !

And, above all, ye children of God's love,
Immortal beings, with undying souls,
Rich in the riches of His saving grace,
With intellect to comprehend, and mind
To grasp eternal things ; whose eye can scan,
In mental thought, ideas which deeply pierce
The truth of infinite eternity
Gone by, the rolling hour of passing time,
And the deep impenetrable future ;
Ye, for whom God made the world, and all things
Very good, though by your sin perverted,
Who art endued with noble faculties,
So elastic, that to their expansion
And enlarged progression no bounds appear ;

To whom God deigns to open more and more
Intelligence and knowledge of His ways
And works, each advancing step leading thought
Onward, by new great marvels, to perceive
Sublime, yet, in comparison, still faint
Inadequate ideas of His greatness,
His goodness, His wisdom, His love, His power.
Eternity itself, though constantly
Unfolding to creation the knowledge
Of created things, ne'er can exhaust
The depth profound, and height of God in them.
'Tis not only with the gift of knowledge
And of intellect in things external
Thou art endued ; you have an inward life,
A never-dying life ; you have a heart
Susceptible of intense affection ;
You have a soul, with holiness, with truth,
With purity, humility, and love
To be impressed, to make you meet for heaven ;
These high gifts of God are yours, neglect them

Not ; by divine love given, destroy them not ;
Sink not your mind, your heart, your soul,
In works and ways that to destruction lead,
But by prayer, through the ordained means of grace,
Seek earnestly that God be pleased to grant
Such grace to you, that you may dedicate
The whole fulness of your mind's intellect,
The warm devotion of your inmost heart,
The exaltation of your priceless soul,
With faith and gratitude, to magnify
And praise the Lord, and glorify your God !

O man, beloved of God, couldst thou behold
In fulness, all the great and mighty things
Which God for thee hath done ; from nothing brought
He created thee, gave thee thy body
To work His will and thine own happiness ;
Gave thee thy soul, thine everliving soul,
Which with thy body constitutes thee—man !
He laid the world's creation at thy feet,

And with full dominion thee invested ;
In paradise He placed thee, surrounding
Thee with every element of bliss ;
And yet more, He walked in presence with thee ;
One single test He did on thee impose,
That you might know and feel that you were His.
In your self-will you fell, and ruin brought
On all mankind in thee, and on the world ;
What did God do ? in love He had made you,
He so loved you still, that to redeem you
From your lost estate, which no power but His,
His justice to vindicate, man to save,
Ever could have done, He gave you Himself ;
God gave you His Son, that Son one with Him ;
God the Son did give Himself, ever one
With the Father ; and the Holy Ghost one
With the Father and the Son, God alone,
Has come down from heaven, that in JESUS CHRIST,
God the Redeemer and only Saviour
Of the world, you, O man, may live in heaven !

“For whosoever believeth in Him
“Shall not perish, but have everlasting
“Life;” and lo, these are the true words of God!

O man, for whom such ransom has been paid,
O thou, for whom the law has been fulfilled,
O thou, whom God with open arms invites
Home to the bosom of a Father’s love;
Thou, the most exalted of God’s creatures,
By thine high mystic union in the Christ,
Fall down before the footstool of His throne,
And pray to be convinced of sin; and pray
For faith and penitence; to realise
In truth, by the power of the Holy Ghos
Forgiveness of your sin, and salvation
Of your entire manhood, soul and body,
In JESUS, the Christ, manifested God.
O thou for whom such saving means of grace
Have been vouchsafed, to whom so much is given,
To be grafted into Christ, live on Christ,
Feed on His body, drink His very blood,

In the pure elements of bread and wine,
So made, though still unchanged, by power divine.
Oh realise thy resurrection life
In JESUS, risen now, in Him, thy head,
Thy living head ; so let your affections
Rest on things above, not on things on earth,
That with a depth of love as deep as man
Can know ; that with a holy reverence,
As great as man can feel ; with a pure heart,
As pure as man's infirmity permits ;
With gratitude so quickened by delight ;
And with a soul devoted to your God ;
You may with all your faculties and powers
Adore His glorious and holy name,
And worship Him in truth, and magnify
And praise the Lord, and glorify your God !

Were not the Lord the gracious God He is,
To deign acceptance of adoring praise
From the creation of His hand ; apart

From Him, creation would be desolate ;
But God is love, He in love made all things,
And in that same love, though to His glory
No adoring praise can add, He permits
Creation, for its own highest blessing,
To Him to render that adoration,
Glory, honour, and praise, which is at once
The most blessed and the bounden duty
Of creation to its creator—God !

Shout, O ye heavens, and ye that dwell therein,
Angels, archangels, principalities,
And powers, ye shining radiant bright ones,
Ministering spirits before God's throne,
Ye holy cherubim and seraphim
And all the hierarchy of heaven,
Shout your alleluias, alleluias,
With your angelic voice of harmony,
With sweet rapturous melody divine,
With the celestial loud trumpet's sound,

With harps, and all the music of the spheres,
Praise, O praise ye the Lord, the God of Heaven !

Ye saints in paradise who joyful wait,
With longing expectation and desire,
The second Advent of your Lord, JESUS,
In glory, and in your living spirits
Evermore love him with a fervent love ;
Ye sacred multitude in blessed rest,
Who from earth's toils and cares have passed away,
And from temptation's power now are free,
Ye who to your Saviour are nearer brought
Than saints on earth, though both do live in Him ;
Ye blessed company, from Adam first
To the last purified and righteous
Soul, to whom 'twas given thy gates to enter ;
Patriarchs, prophets, apostles, martyrs ;
Holy men, holy women, new born babes,
Washed in the fountain of their Saviour's blood ;
Abraham, Isaac, Jacob and Joseph,

Noah, Daniel, Job and Samuel,
Moses, Aaron, David and Isaiah,
Peter, James, and John, Stephen, and Saint Paul ;
Confessors who have died for JESUS' name,
And thou, O most blessed Virgin Mary,
Highly favoured, holy among women,
Mother of Jesus, the incarnate God !
Ye who may have a brighter glimpse of heaven,
And of heaven's occupants, oh ! join with them,
Mingle your song of praise with theirs on high,
Resound their choral alleluia notes,
Which have such sweetness from their holiness,
And sing of your Redeemer's saving love ;
Your powers not yet are full ; when the great day
Shall come ye shall sing more gloriously
Th' eternal song, the triumph of the Lamb,
The Father's love, and His co-equal Son,
And Holy Ghost, glory to three in One.

And all ye saints on earth, the Church of God,

The living members of your living Head,
And ye who yearn that life to live in Him,
Striving in prayer, in ever constant prayer,
Nearer and nearer to draw near to God ;
Ye poor in spirit, and ye meek in mind,
Hungering, thirsting after righteousness,
Who love to forgive, and forgive to love,
Calming the troubled waves of man with peace,
Mourning for sin, and merciful to all ;
Ye who the world's scorn can bear for JESUS' sake,
And all in whom the seed of life is sown ;
O ye are one in Christ, with those blest saints
In paradise, and ye are flowing on
With them to those unseen, unheard-of joys,
Which are in heaven laid up for them and you.
O then, by faith, know that your voice
Shall to the throne of grace ascend with theirs !
Holy communion blest, body and soul !
O then, while here below, ere ye go hence
To them, in life, in act, in word, in thought,

In spirit and in mind, in heart and soul,
The grace of God pre-venting, helping you,
Let your whole self hosannas loudly sing,
In love obedient, so magnify
And praise the Lord, and glorify your God !

“ O praise God in His Holiness ; praise him
“ In the firmament of his power ; praise Him
“ According to His excellent greatness ! ”
Let all creation praise His Holy name !
Come, O come ye to the glorious feast
Of hallowed homage to Almighty God.
Spirits in pure celestial essence,
In adoring love His will fulfilling,
Your radiant beauty, your holiness,
Your spotless purity, your power and might,
All the angelic graces to you given
Ascribe ye unto Him, from whom they came ;
And in the song of heavenly praise in tones
Melodious, transcending human thought,

Fill the whole arc of heaven, re-echoing,
“ We give Thee thanks, O Lord God Almighty,
“ Holy, Holy, Holy, which art and wast,
“ And art to come ! The first and last !—Amen.”

Ye souls of men departed, and ye souls
Of men still passing the short hour of life,
O man redeemed by the Almighty love
Of your great God and Saviour JESUS CHRIST,
Respond the strain of angels' praise on high !

All material being, ye systems
Of the universe, with your million worlds,
With all your glories, with your mightiness
And grandeur, your sublime magnificence,
Brilliant suns, and shining stars of light,
Rolling through space, by power divine controlled ;
In all the wisdom, goodness and beauty,
Animate and inanimate in you
Displayed, in ten thousand times ten thousand

.

Forms and ways, so marvellous and perfect
In all your glorious, harmonious
Order and arrangement ;—one splendid whole !
Do ye with the angelic host of heaven,
And with man as high as heaven exalted !
In everlasting anthem praise the Lord !

All Glory, Honour, Majesty, and Love,
Worship and Adoration unto GOD !
The ALMIGHTY GOD of Heaven and of Earth !
Glory to GOD, Creator of all things !
Glory to GOD, Redeemer of the world !
Glory to GOD, Holy, Holy, Holy !
Eternal Father, Son, and Holy Ghost !
GOD alone in One ! JESUS ! only One !
Glory to GOD, in JESUS ! GOD's own SON !—*Amen.*

THE END.



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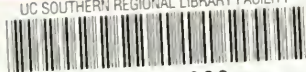
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